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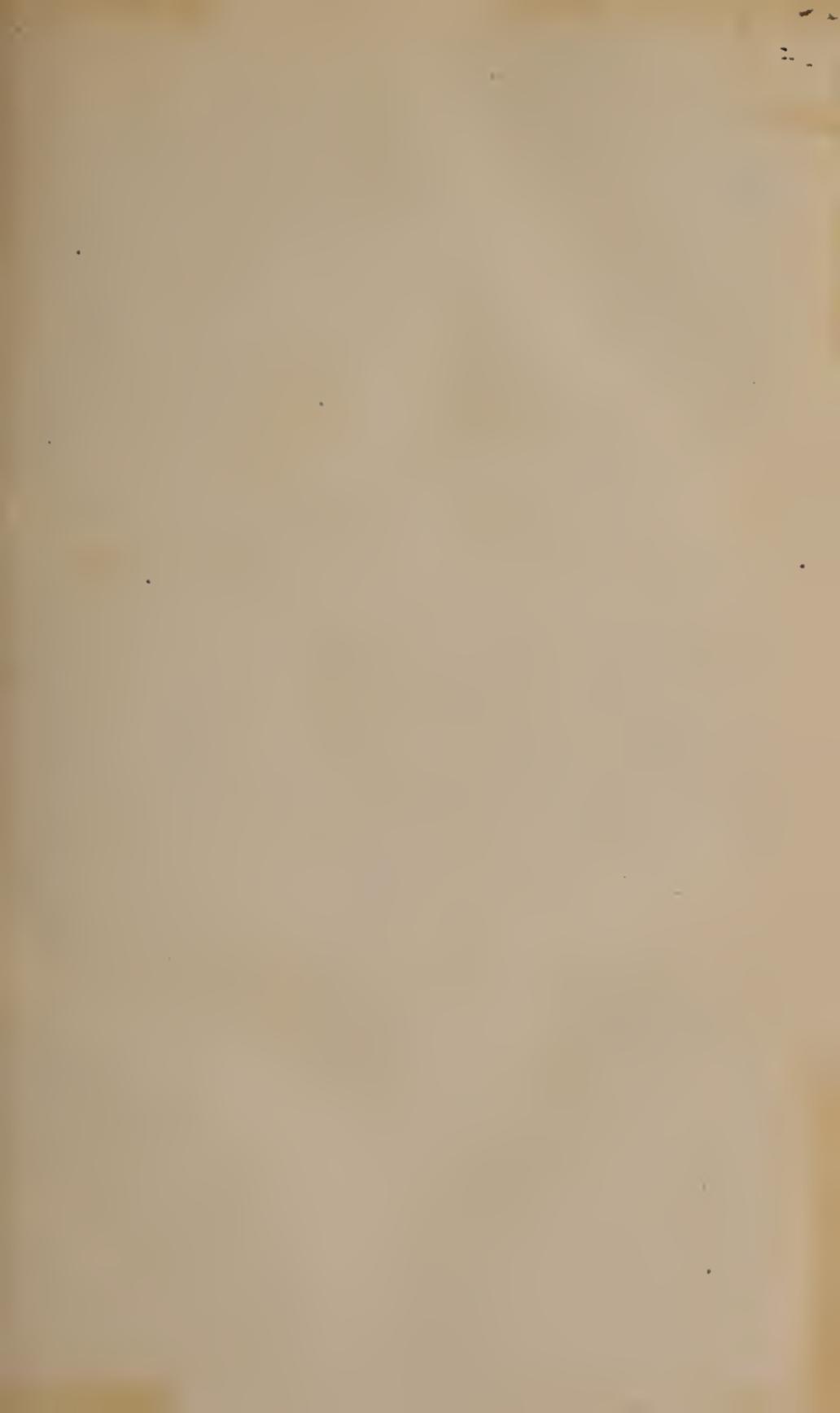
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THE

MISSIONARY HERALD,

CONTAINING



THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1874.

VOL. LXX.

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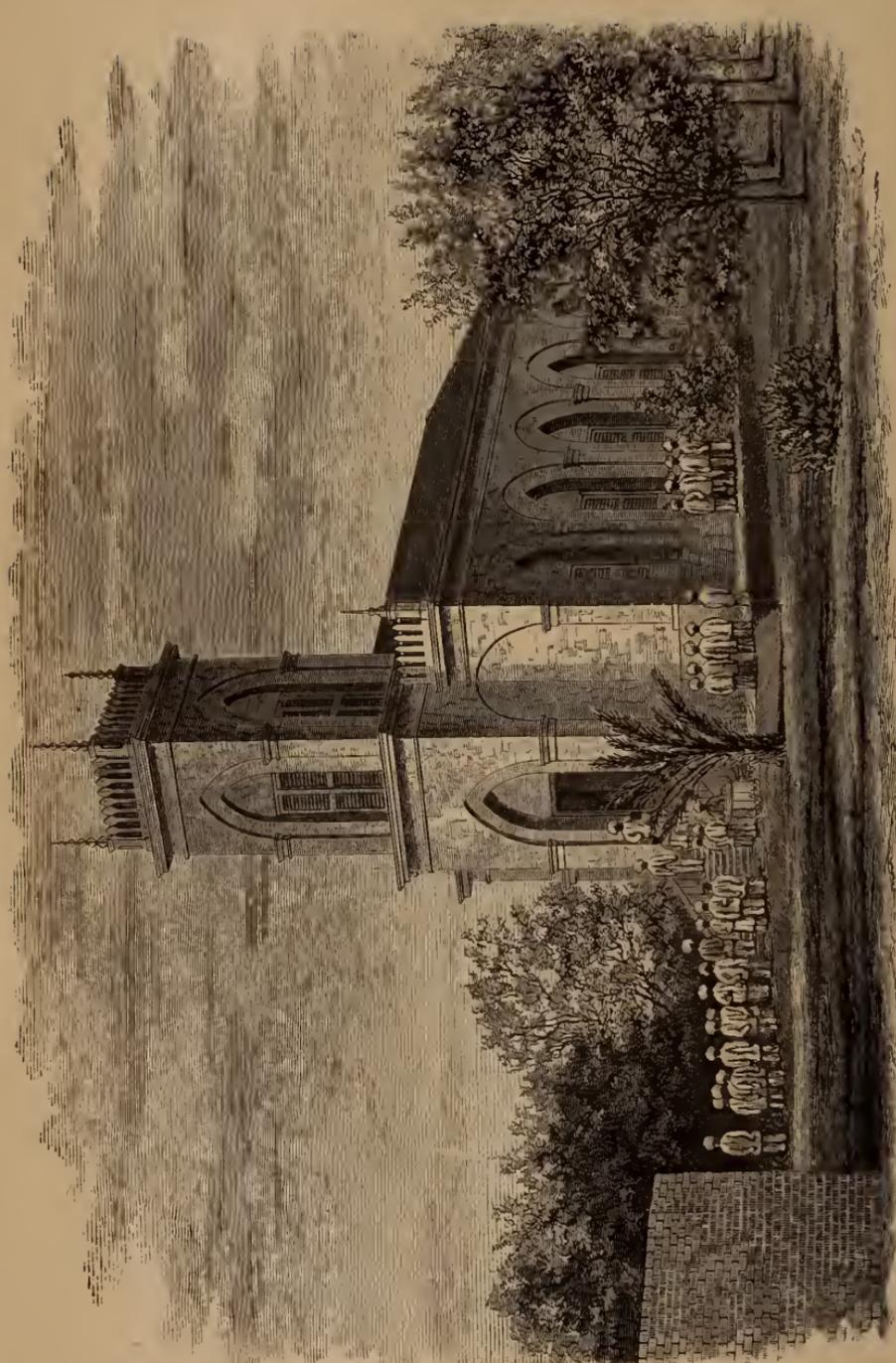
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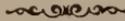




MISSION CHURCH AT PASUMALAI.

THE
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MISSION CHURCH AND SEMINARY AT PASUMALAI.

BY REV. GEORGE T. WASHBURN.

THE engraving opposite is from a photograph of the church at Pasumalai, South India — the seat of the Theological Seminary of the Madura mission. The institution is situated on the great road from Madras to Cape Comorin, three miles southwest of Madura. A mile and a half further on is the famous rock of Sikkanda-malai; while the great heathen temples of Madura, and the no less famous temple of Sikkanda-malai are in view across the plains. The institution is not only upon one of the great routes of commercial travel, but the great gatherings of pilgrims and worshipers that assemble at the weekly, monthly, and yearly feasts at these centers of idolatry, almost daily pass and re-pass its doors. Thus situated, outside the city, it is well located for quiet study; and at the same time, preachers and teachers from it exert a wide influence over the district, through their labors among the worshipers frequenting the feasts.

The premises of the mission abut upon a hill famous in Madura history.¹ The hill still exhibits remains of ancient fortifications, and the land in front of the mission premises is strewn with the ruins of palatial buildings and temples; while far away, to the east and west and south, stretch the green plain and rice fields, dotted with tanks of precious water — the granary of a great city.

This school was first gathered thirty-one years ago, at Tirumangalam, and was removed to Pasumalai, in 1845, on the completion of the buildings erected for it. Its object, as at first planned, was to raise up native assistants for the missionaries in their preliminary work, — preachers, teachers, and translators, — making it a strictly missionary institution in the best sense of the term. It has undergone various modifications as the work of the mission has changed and advanced. Latterly, for several years, it has been conducted purely as a theological school for the training of pastors and preachers. Since its organ-

¹ Pasumalai — cow-mountain. The Holy Book of the Madura temple informs us that this mountain was once a furious bull that came against the city of Madura to destroy it; but was petrified by Siva's curse, as we see it this day.

ization, not far from four hundred young men have been connected with it. Nearly two hundred and fifty of these have found their direct work in laboring for the evangelization of their own countrymen, as preachers and teachers, throughout Madura and the adjacent districts. Few churches in India have had a wider influence than the one worshipping in the edifice here represented. Occasionally, there are to be found in its Sabbath audiences educated men from Madura, who, Nicodemus-like, desire to learn privately more of Christ, and heathen pilgrims to the great feasts at Madura and Sikkanda-malai, from remote places. The native pastor, ordained in 1871, is at the same time the native instructor in the theological school.

One is tempted to contrast this training-school of Christian theology, aiming to raise up Christian pastors, preachers, and teachers for heathen Madura, with that famous Madura College so fondly preserved in memory by Tamil tradition, legends, and history. It is supposed to have originated in the ninth century — that Elizabethan age of Tamil genius and culture. Europe was then going down into the ignorance of the dark ages. It was in name a school of poetry, in reality a college of all the known sciences; for poetry has always been, in the East, the vehicle of history, science, and religion — of everything the wise and religious thought worth saying or preserving to mankind. Originally the college is said to have consisted of forty-eight poets, — forty-eight simultaneous incarnations of the soul of Sarasrathi, the goddess of learning. It continued through many reigns, and had a large fellowship of members. Some of the reputed works of its members are still extant and form the classics of South Indian literature, holding about the same relation to Tamil literature that Chaucer does to English literature. But the chief contribution to Hindoo literature, and to the world's knowledge of that long-remembered and widely-famed college, was the *Kural* of Tiruvallavar. As with many other sages, history has forgotten to preserve his real name, and only knows him by the name of his caste, — one of the lowest, — to which it has prefixed the epithet Holy — the Holy Vallavar. His book is held in extravagant estimation, and is always spoken of with exhaustless praise. It represents the high-water mark of the poetry and ethics of the people of South India. It is very pertinent and natural, therefore, to inquire what the famous Madura College contributed towards the advancement of mankind — to the sum total of human instruction and knowledge.

Tamilians will at once concede that Tiruvallavar's *Kural* contains the highest and best teaching the Madura College and the Tamil race has to give the world. This book is not technically one of their inspired, sacred books, yet in its moral and religious teaching it is valued above them. It is a treatise on men's social and ethical duties. Some of its teachings respecting God, and man's relations to him, are exquisitely beautiful and impressive. Nothing in Plato, or Socrates, or Cicero surpasses them. Years ago, one of the most accomplished of Tamil scholars, and a missionary, undertook to render the book into English; but before he began he forewarned his readers that he should translate less than half the treatise, because the latter half, concerning men's social relations, was so heathenish, degrading, and impure, as to be intolerable to ears refined by Christianity!

The school at Pasumalai has not given to the Tamil people another *Kural*; but for more than half a score of years the Principal of this school, Rev. Dr.

Tracy, wrought, with its accomplished native instructor, upon the translation of the Bible into the Tamil language; and he, along with a large corps of coadjutors, has the satisfaction of knowing that they have produced a Bible for the Tamil people not inferior to our old English Bible for us. This school has sent out books for schools, books for women just waking up to ask for education for themselves, books on Western science, history, and theology, and tracts and newspapers for the common people. While not a stanza of the Kural can now be understood without a commentary — and never could have been understood by the unlearned, — and hence, while the Madura College spoke out of its cloisters in the great temple to the few only, the school at Pasumalai has put itself at the head of the people's movement that is now beginning a vast revolution in India. It speaks to the people, as Christ and Christianity have always spoken to them. It sends its teachers and preachers to them. Its great value is in its influence on others, outside its pupils. It makes its pupils men, and Christians, and preachers, so that they may give manhood, learning, and Christianity to the teeming masses of the people. The work of the Madura College is ended; a new era has dawned. The work of the humble Christian school at Pasumalai has just begun; but it has begun in a revolution. If the two come to conflict — the one with its Bible and the other with its Kural — we have no fear as to the result. As of old, the victory will not come by superior prowess, or worldly wisdom and science, but, as it did to Paul at Corinth, and Athens, and Ephesus, through that divine truth which was a stumbling-block to the Jews and foolishness to the Greeks, but to those who are called, both Jews and Greeks, the power of God and the wisdom of God.

BUDDHISM — WHAT IS IT?

THE "Indian Evangelical Review," for July, 1873, well remarks: "The Buddhist Religion, on account of its antiquity, and more especially from the influence it has, to an unparalleled degree, exercised over a great portion of the human race, for a period of more than twenty-four centuries, cannot fail to be a matter of intense interest to the ethnologist, philanthropist, and intelligent and earnest Christian." The "Review," therefore, proposes, "from time to time, to publish papers on the subject, from which the true nature of this religion may be understood, and our readers enabled to judge for themselves concerning its doctrines and precepts. On the present occasion, we can only furnish a few outlines of its establishment and history, so that the reader may have some idea of what Buddhism is." The statements which follow this announcement are not greatly extended, and many readers will be glad to see most of them transferred to the pages of the "Missionary Herald."

"The north of Hindustan, and especially the basin of the Ganges, was the cradle of civilization, science, and art in the most remote ages of antiquity. . . . It was here that the Brahman religion was developed and propagated, and in course of ages, degenerated into Pantheism, with absurd and revolting ceremonies and the institution of caste.

"About six centuries before the Christian era matters had come to a crisis

and the Kshattrayas, a military caste, which included the sovereign, determined to burst the shackles of caste which the Brahmans had been tightening round them for centuries. In accordance with this institution, a king, however mighty and howsoever engaged, must demean himself most humbly before a Brahman beggar. It is not to be wondered at, therefore, that, should a reformation be attempted, it would emanate from the ruling caste; and although this matter might be its chief object of attack, there were other innumerable absurdities which the reformer would unhesitatingly expose and denounce. Such an one was found at that time, in the person of Prince Siddhartha, the son of king Sudodhana, who reigned at Kapilavastu, near Nepal. Buddhistical annals inform us, that although heir to an extensive, wealthy, and flourishing kingdom, this prince, at the age of twenty-nine years, forsook the world, relinquished his claim to sovereignty, and resolved to seek for happiness in mental tranquillity, complete subjugation of all desire, and the attainment of wisdom. For this purpose he left his palace by stealth at midnight, entered the jungle, and for a period of six years lived there as an ascetic. During this period he matured his plans for future action, when he should have to propound his system to the world. But the magnitude of the task and the obstacles he anticipated almost drove him to despair, so that his first resolution was to let his own system die with him; but having been assured that a few, at least, amongst men were wise and good enough to appreciate his teaching, he who laid claim to Omniscience resolved to impart his doctrines to a certain person. He was then told that that man had been dead seven days. Buddha [the Deity — the Enlightened One] made the same mistake again; but his third resolution was practicable, since the five persons called the Pancha Waga Bhikshus, ascetics of great notoriety for their wisdom and sanctity, were still in the land of the living and residing at Benares.

“On his way to that city he was accosted by an ascetic, Upaka, who inquired who he was, and where, and for what, he was going. Buddha thus replied:—

“I am the Universal Ruler and Omniscient;

‘I am superior to all dharmas;

‘I have forsaken all; I have eradicated lust, and am free;

‘I am capable of proclaiming my own wisdom;

‘I have no teacher, and am incomparable;

‘I have not my equal in the world of gods;

‘I am the preëminent teacher in the rahat world;

‘I am the perfect allwise Buddha;

‘I am unexcitable and impassionate;

‘I go to Kasipura to establish the dharma circle;

‘I intend to beat the drum of immortality in the world of darkness.

‘Now, O friend, thou wilt know and honor the Universal Victor.

‘There are some who, like me, will subjugate their desires,

‘And through me become victors over the dharma of sin;

‘Therefore, — O, Upaka, I am the Conqueror.’¹

“Upaka then retired to his cave, and Buddha proceeded on his way to Benares, to preach his dharma (religion) to the five Bhikshus before mentioned. On his arrival, he declared to them who he was, his attainments, and qualifica-

¹ See *Maha Wagga*, page 2.

tions for the object he had in view. He assured them that his dharma¹ differed from that of all other teachers, in that it advocated neither sensual gratification nor corporeal austerities, but the medium state of indifference to both the regulation of the motions of the mind and the discovery of the primary causes of existence and extinction, of sorrow and pleasure.

“After a few objections started and answered, these five persons embraced his dharma, and desired from that day to be admitted to his priesthood, under the appellation of Bhikshus. Their request was granted; and a beginning having been made, the new teacher of the seed royal found a comparatively smooth path before him, so that, within a very short time, his adherents, both lay and cleric, amounted to hundreds of thousands, including the famous Bimbisara, king of Patna, who had been the intimate friend and companion of Buddha from his youth. . . .

“Buddha denies the existence of a Creator, but not the fact of creation. Matter had a beginning, but by what means we cannot understand. The origin of animal life is ignorance! The existence of all the Hindu deities is acknowledged, but they are inferior to Buddha; and though giants in stature and living for ages, they are all mortal, and their present state as well as their future is, and will be, the result of their actions. They are not saviors; there is no savior. *Karma*, or action, is supreme, and is the good or evil genius of every sentient being. Thus Buddhism teaches and advocates *isolation*; every man is his own god or devil. He must ever bear this in mind and strive to be independent of all extraneous aids and sympathies. Consequently prayer is unknown. Reverential remembrance of Buddha and his dharma is good and should be practiced, but no petition is offered to him. The orthodox formula of worship is:—

“ ‘ I go for Refuge to Buddha,
I go for Refuge to Dharma,
I go for Refuge to the Priesthood.’

“Virtue must be cultivated, and the commands of the decalogue¹ observed, but not necessarily in their entirety. Any number of them may be selected for observance; and the *more* the better. It is most advisable to enter the priesthood and become indifferent to pleasure, and even life itself. In fact, the latter is somehow or other a complete mistake; ignorance was its parent; mutability its inseparable companion, and the only desirable thing concerning it is, *Nirwana* (extinction?)² For the attainment of this *summum bonum* of Buddhism, the four highest paths of virtue, *Sowan*,³ *Sakradagami*,⁴ *Anagami*,⁵ and *Arhyat*,⁶ must be entered and their results severally realized. Then death will bring eternal release from all that is mutable, even if not from life itself. Buddha

¹ The prohibition of (1) Killing, (2) Theft, (3) Sexual intercourse, (4) Lying, (5) Intoxicating drinks, (6) Partaking of solid food after midday, (7) Attendance at dances, concerts, and the wearing of masks, (8) Ornamenting the body with flowers, perfumes, and unguents, (9) Seats above a certain height, (10) Reception of gold or silver.

² Many Buddhists assert that *Nirwana* is not the extinction of being, but of successive births and deaths.

³ *Sowan* or *Srotapatti*, consists of twenty-four sections, and when arrived at, secures exemption from more than seven future births.

⁴ *Sakradagami* has twelve sections, and is followed by only one future birth.

⁵ *Anagami* has forty-eight sections, and secures deliverance from any birth in a world of lust.

⁶ *Arhyat* has twelve sections, and is unconnected with all sensual desire.

assured his disciples that after death he and many of them would attain *Nirwana*.

“Buddha is generally charged with the denial of the existence of the human soul, but whether justly or no it seems impossible now to decide, owing to the imperfection of our knowledge with regard to the whole of his utterances on this subject, handed down to us in his Scriptures. . . .

“But the most popular subject that he taught was doubtless that relating to caste. All classes of people were delighted to hear one who belonged to the regal caste declare that such distinctions were unreal and ought to be disregarded, and that the claims of the Brahmans to almost divine honors were a myth and should be resisted. He taught the people that henceforth there ought to be but two great classes in society, — the Clergy and Laity, — and that it was their duty to burst the iron fetters of caste, embrace his doctrines, and enter the priesthood, by which act they would most effectually ennoble themselves.

“Buddha was a most indefatigable and methodical teacher. He ordained many thousands of Bhikshus, male and female, and sent them to all parts of India, while he, by his own example as well as precept, taught them how to preach and itinerate. And thus at the time of his death, which took place B. C. 543, at Kusinapura, in Malwa, when he was at the age of eighty, and forty-five years after he began to promulgate his dharma, his religion had vast multitudes of adherents in almost every district of India and the surrounding countries.”

The (English) “Church Missionary Intelligencer,” for November, 1873, has also an article on Buddhism, or, specially, on the “Nirwana” of the Buddhist system, some passages from which may serve to render more satisfactory this account of what Buddhism is: —

“There are, then, it seems, four sublime truths, or four theses (*ariyasaccáni*), upon which the whole doctrine of Buddha is based. The first is, that ‘existence is suffering’; the second is, that ‘human passion is the cause of continued existence’; the third is, ‘that by the destruction of human passion existence may be brought to an end’; the fourth is, that ‘by a life of holiness the destruction of human passion may be obtained.’ Every being born into the universe is subject to transmigration. Death is everywhere followed by re-birth in a new existence, which may be one either of misery or of happiness. The insect crushed beneath the foot may be re-born as a radiant angel, or by the potent force of *Karma* an angel may be hurled at death into the nethermost hell. By *Karma*, we must understand the actions of a being in previous states of existence. The present condition of every sentient being is determined by the aggregate of its actions in its previous states of existence. Sometimes a good or a bad action meets its appropriate reward immediately and in the same existence, sometimes in the next existence, but its consequences may be indefinitely delayed, and an action performed countless ages ago may be working for a man’s good or evil at this moment. As the actions of a being are the cause of its re-birth, and, consequently, of its continued existence, the whole universe of sentient beings has its origin in *Karma*. The cessation of existence can only be obtained by the destruction of its cause — *Karma*. A Buddhist, who has passed through misfortune or suffering, looks upon it as so much gain, as he has

thus worked out so much of the evil Karma accumulated in his former existences. All, then, being unstable and uncertain, present happiness is no safeguard against future misery, and even the bliss of heaven has its alloy; the whole sum of sentient existence is suffering, and release from suffering, or from the prospect of suffering, can only be obtained by release from existence. The cause of continued existence is sin; remove this, and you strike at the root of existence. Sin is removed by the Four Paths of Sanctification, and to these entrance is obtained by the Sublime Eight-branched Road, which is a life in accordance with Buddha's commands. By the practice of charity and other good works, by purity in thought, word, and deed, and by the exercise of religious meditation (Jhana), the disciple of Buddha is enabled to enter the Four Paths, and by so doing to escape from the misery of existence. The Four Paths are four stages of sanctification, ending in Nirwana; the fourth immediately, or in the course of a small number of years, the other three after various intervals, but all with absolute certainty, for he who has entered the paths once can never fall away, but is certain of obtaining Nirwana.

"There is probably no doctrine more distinctive of Sakya Muni's original teaching than that of Nirwana — the annihilation of being. . . . Unless the hope of extinction can be called hope, the Buddhist is without hope either in this world or in the next. He is also 'without God in the world.' According to Buddhism there is no Creator, no being that is self-existent and eternal. The power that controls the universe is Karma, literally Action. The manner in which being first commenced cannot now be ascertained."

MRS. CHARLOTTE F. BALDWIN.

THE death of Mrs. Baldwin, on the 2d of October last, was announced in the last number of the Herald. An obituary notice has been published in the Honolulu "Friend," from which, mostly, the following statements are gathered:—

Mrs. Baldwin (Charlotte Fowler) was born in Northford, Conn., November 7, 1805. At the age of sixteen she made a public profession of religion, and from that time devoted herself wholly to the service of Christ, who was 'All in All' to her. After her school years, we find her engaged in missionary work in New Jersey, supporting herself and teaching gratuitously in the then dark portions of that State. In connection with her in this work was a sister of kindred spirit. A little later she was associated with a band of Christian laborers in New York city. Here began a life of unfaltering faith in Jesus which characterized her to the end of her days. She wielded a silent power ever, for the good of others. Self was forgotten, and often she seemed not to know that she had wants of her own to meet. Literally all was consecrated — time, talents, property — joyfully, to the cause of Christ; and when the call came to her to leave kindred, home, and country, she was ready to do it for Him whom she served.

Mr. and Mrs. Baldwin were of the third reinforcement sent by the American Board of Missions to these Islands. They sailed from New Bedford December

28, 1830, and arrived at Honolulu June 7, 1831. Their first location was at Waimea. Here, and in the adjoining large and populous district of Kohala, they labored till the year 1835, when they removed and located at Lahaina, where, with the exception of a visit to the United States, in 1856-57, they remained till 1868, and then removed to Honolulu.

Mrs. Baldwin was the mother of eight children, six of whom survive her. In all her domestic relations she was an example which Christian mothers may safely imitate. Her family cares were many, arduous, and long-continued. In former years, the station at Lahaina was such as to make it necessary that the mission family located there should receive much company, and no sacrifice was too great for Mrs. Baldwin to make, to entertain and contribute to the comfort of those who, from necessity or for pleasure, sought her hospitable home.

Her attachment to the Hawaiian people was strong and deep; and she earnestly sought, in various ways, their best good. Among the Hawaiian females at Lahaina her influence was great. She had for a time sixty girls in a school under her care. After she became unable to go to the public room, where the women assembled for reading the Bible and prayer, a house in her own yard was appropriated to their use, and there she met with them. In the "History of the Sandwich Islands Mission," Dr. Anderson, writing of the Lahaina station, says: "There was a remarkable prayer-meeting of native females at that place (Lahaina), under the superintendence of Mrs. Baldwin. It was sometimes literally a Bochim — the interest awakened at Lahaina was almost universal." The attachment of the Hawaiians to her, particularly of the native females at Lahaina, was marked and strong. One of these, Kealoha, who had lived in the family thirty-eight years, a faithful friend and nurse to Mrs. Baldwin in her weakness and sickness, was among the mourners, who refused to be comforted at the grave of the deceased.

Her last sickness was protracted and sometimes painful. For the last four years of her life she was laid aside from active labor, but her usefulness in giving advice, and in her sincere sympathy with every person, and all things brought to her notice, continued to the last days of her life. In her great privations from debility, it was still her constant expression to her family, 'How much I enjoy,' and she was never heard to say, 'How I suffer,' though there were marks of extreme suffering on her emaciated form, which she could not conceal. In the language of another, it may truly be said of Mrs. Baldwin, "She so lived, that when her time came to die, she had nothing to do but to die." Early in the morning, just as the rays of the approaching sun tinged the tops of the mountains of Oahu, and almost before the family could be summoned to her bedside, she had peacefully breathed her last. She slept in Jesus.

MISSIONS OF THE BOARD.

Mission to the Austrian Empire.

A TOUR IN THE TYROL.

MR. ARCHIBALD DUFF, JR., a theological student from America, who had been

for some months a member of Dr. Tholuck's family, and had manifested much interest in the work of our mission in Austria, was requested by the mission to make a tour of observation in the Tyrol,

with a view to future effort in that region. He has sent a report of that tour so instructive, and of so much interest, that extended extracts will be given here:—

“At the direction of the brethren in Prague I went into the Tyrol in August, taking a side journey into Bavaria, to visit one of the exiled Tyrolese Zillertalers, who left his home in 1837 for conscience’ sake. After consultation with him I proceeded to Innsbruck, a good center for the whole country. The country is somewhat T-shaped, running out in the west in a broad branch above the easterly part of Switzerland, jutting in the south far down into Italy west of the Venice province, almost to Verona, and having a third irregular spur northeast, towards Carinthia, south of Salzburg and Upper Austria.

“In Innsbruck I was kindly received by the lay leaders of the German Lutheran Congregation, obtaining much valuable information from them. I visited a number of persons there, distributing Scriptures and tracts to Protestants and Catholics; with ease, of course, but having, even from the latter, a responsive reception. I then traveled over almost the whole country. . . . I found that much of the southern part must be worked from Italy. The language is Italian, as are many strong sympathies; and the people look with favor on anything that comes from Italy. Thus the two missions of the Board may work hand in hand. But in the upper, the German part of the Adige (German, Etsch) valley, I found a number of very warm friends. The Lord led me strangely to them. I was much cheered by the kindness of one Lutheran minister, although he believes the time for mission work is yet future. An active member of his congregation said, ‘Our good pastor does not know; he does not go among the common people.’ This man told me of a remarkable opening for work in a side valley. I tramped up this, and was delighted. . . .

“I visited Protestants and liberal Catholics, obtaining names of many others for future visitation, conversed about the con-

dition of the people, sounded the prospects for our work, urging on individuals the truths concerning sin and salvation. I had to look up, and think carefully, and God heard much prayer and helped. I had conversations on the desired topics with perhaps over three hundred and fifty persons, and distributed a large quantity of gospels, tracts, etc., reading first and choosing what I gave, leaving also, with many Protestants and Catholics, small quantities, which they said they would read and distribute. One Catholic said, ‘I’ll be sure to read them before giving, although I’m sure they are all right.’”

State of the Country. “Naturally the people have the fine character of mountaineers. Their grand home and rugged toil tend towards industry, thoughtfulness, and religiousness; their secluded life also towards tenacity of opinion. They are very kind-hearted. Touch them where their plague has not corrupted them and you find these grand qualities. The Tyrol is the most religious of all Austrian countries, say the people, and so say others about them. In the cities, the different life, and the intercourse with strangers, have made them more approachable and brought in new ideas. In the country, the valley people are more like these, while on the mountains, ideas mostly dark, but sometimes (secretly) true, dwell in *fastnesses*.”

Discouraging Facts. “Many features are very discouraging. Roman Catholicism has a very deep hold. The crucifix stands at short intervals on the road-side, and about as often there are little six feet to twenty feet square chapels, memorial boards for accidents, with directions to pray Paternosters and Ave Marias, directions about indulgences, complete, and incomplete, etc. Monasteries are plenty, and monks and nuns are met everywhere. The Capuchiners climb the mountain-paths, — so a man told me, — say a few prayers over the houses, and receive their eggs, bread, etc., to carry back to the convent. Processions are common on the main streets, on Sundays — long rows

of men, and then women, with a gaudy priest under a canopy between, all jabbering prayers. . . . A smith, in one place, when urged to read the Bible as God's word, said that the priest is in God's place, and to hear him is enough. He wanted thus to condemn the effort of many to make the schools better, saying that though he knew very little he always had credit.

"This ignorance of the people is very sad. Many, many have told me they do not read; they do not get time, they say. Even lads are careless about it, and say, 'It does me no good.' 'Our people are very ignorant,' was always the testimony of the intelligent. A parish chairman deplored this to me, explaining how much better they would get on at home and emigrating if they knew more. Many unhesitatingly blamed the priests for this ignorance. But the Imperial Government is forcing better things.

"That morals are very low, was the abundant testimony. The complaint was chiefly against unfaithfulness, and that the confessional had trained to it. The charge of social impurity was often repeated, and of the bad character of many priests. All this is the natural result of the system. A denier would have to show that the results naturally to be expected do not exist. A young teacher belonging to one of the so-called clerical classes, told me, 'There is scarcely any true faith among our people. I lament for my country. Our priests are to blame.'

"Indifference to true religion prevails among those who have learned to distrust the priests. This is just the natural man, as in every land; but here the conscience has been deadened by the system. The most general testimony of all I asked was, — 'Our people who know the priests are wrong, are indifferent.' A remarkable instance of the bearing of a Roman Catholic toward the Bible appeared in conversation with two, one of whom, a distinguished oriental scholar, said, 'I know you are not a Catholic, for you are too "Bibelfest," — firm for the Bible.' I found a lad, far on in the gymnasium, who had not seen a Bible, did not know where to get one. Again, I met a young teacher to

whom the story of Paul's letter to the Romans was apparently quite new. The precious book is buried out of sight under rubbish.

"Infidelity is in the land. Naturally, men seeing all false that to them is religion, are likely to cast away all. I found such persons, and had to contend against 'Renan' among working-men. But it was easy to find foothold for a word of truth. They are not stark skeptics, and many intelligent persons assured me that blank atheism scarcely exists. Yet it can easily come, if the truth is delayed. It is but a slight difficulty that this class are shy towards a gospel messenger, thinking, of course, he must be a clerical. They are soon won by kindness. Three fellow-passengers in a train for a while fought me stiffly, but soon found I was a friend. Oddly, but naturally, clericals at first thought me all right.

"Another discouraging fact is the treatment Protestants have received who have sought to form regular communities. One such regularly recognized community (Gemeinde) exists in and for Vorarlberg, which is governed more liberally than the Tyrol proper. In Meran, the Protestant chapel, with the pastor's dwelling over it, must be held by private persons, and the official acts sent out of the country to Salzburg to be sealed. The priests refuse the pastor all privileges; yet he gets all he wants from the civil authorities.

"The Innsbruck Protestant congregation has published, with its annual reports, lists of grievances. The great grievance is that they cannot obtain from the provincial government, the 'Landtag,' recognition as a congregation, and thus a right to hold property, archives, etc., as an independent body. They have to exist somewhat anomalously, as a branch of the Salzburg congregation in another province. And this is the conduct of the provincial government in spite of a law passed in the Imperial legislature in Vienna, in 1867. Ill usage has often occurred in connection with burials of Protestants, in Innsbruck and in many other places. Yet this arises at times out of the desire of Protestants to secure the burial of their friends in Roman Catholic

cemeteries, which of course is not willingly allowed.

“The attitude of the priests is a special discouragement. The education of these is in the hands of the Jesuits. As Catholics told me, ignorant peasants are sent to the seminary, there separated from all real life, crammed with the peculiar ideas, and come out just about as ignorant as they entered, unfit to sympathize with real life, and zealous for their instructions. They are bitterly opposed to progress and enlightenment of all kinds, leading the attack against the liberals, against the government schools, — which are not to be, as heretofore, under their control, — thundering against them from the pulpit as tending to irreligion, and this although special hours are set apart for religious instruction, to be given by the priests. I heard a sermon from a Capuchin monk, on, ‘No man can serve two masters,’ etc., in which the church was presented as the only true master, the keeper of the truth, always and only knowing God’s will. This in opposition to the false master — the spirit of the times.

“The majority of the people, and in some back places and valleys almost all, are under the control of these men. I was told that our chief difficulty would be through fanatical excitements caused by the priests among the people. I was not attacked, for I took care — perhaps too much — and sought to reach people as a bringer of a blessing to them, not giving myself out as a ‘missionary,’ and choosing those with whom I conversed, sounding them first. Yet I think the fear is greater than necessary, for on some second visits, in places where I had distributed [tracts] pretty freely, and feared the priests would meet me warmly the second time, I heard not one word of disturbance. . . . If a worker were injudicious, which he need not be, even the liberals might oppose him. Almost all are cautious.

“Again, it is against us that, still, the majority of the people belong to the clericals’ party, are kept ignorant, and by this means kept under the priests. The larger towns are strongly liberal, and so are some of the valleys.

“It is discouraging, also, that many of the Protestants belonging to the wealthier class fear any missionary effort, some being anxiously afraid. This is, however, natural for persons who live long without the means of grace. I might speak of unfriendly treatment I received from one pastor. He is, friends tell me, a rationalist, and I gathered as much from the opinions of his hearers. He at first bade me be very careful in my work, for he was in a way responsible! Then, growing warm over some exceptions I took to his sayings, he used pretty strong language.”

Reasons for entering the Tyrol. “To speak now of reasons why the Tyrol should be entered as a mission field; — the most weighty of the discouragements noticed above, — *e. g.*, the ignorance, the immorality, the indifference, the infidelity, — are reasons why we should go. Roman Catholicism fails to prevent or cure these evils. The lightness of some of the other discouragements is plain.

“Strong encouragement is found in the existence of the liberal party, — liberal in all senses, not only politically. ‘Progress’ is their watchword. They welcome, as one of them said, in so many words, ‘anything we can do for enlightenment.’ They almost always received me gladly, told me all I wished, talking with me readily on religious questions. The more intelligent people are usually liberals. Their opponents they find in the ultramontanes, saying plainly, everywhere, — ‘Our clergy will not have good schools, and do not teach the doctrine Christ would. We have lost confidence in them.’ This state of opinion has ripened in consequence of the Infallibility dogma. Many would say, ‘The Bible would teach the true religion if we could get Christ’s words pure.’ One man said to me earnestly, ‘We want the true Bible.’ A young man who has studied in the Innsbruck University, read a gospel carefully and compared it with the ‘Book of Bible Extracts’ read in the schools, which is all the people know of as ‘the Bible,’ and then brought both to me, condemning loudly the ‘Extracts.’ He had good reason to. We read many passages of the New Tes-

tament together. 'That book should be in every house,' said he. Three wealthy farmers, noblemen, expressed a strong wish that the true religion might be made known, and took tracts to circulate. One earnestly charged me to send him a Bible. He and his wife listened with close attention as I talked to them of Jesus and the true way of life. This same gentleman treated me very handsomely, urging me to come again. The Bürgermeister of the capital said we would find a sterile soil, much indifferentism, perhaps fanatical opposition, but it would be quite legal to hold Bible meetings. The presiding men in other parishes were alike kind. Other men gave me good advice as to how I could best prosecute my work.

"Most of the newspapers belong to the liberal party, and these I saw everywhere circulated. One especially, in Innsbruck, fights the clerical party with able articles and very plain revelations. The wide circulation of these suggests how the party must grow. By some of these papers the advertisements of the Innsbruck Protestant congregation have been published gratis. Here let me note that Catholics often attend the Protestant services, and say they hear there something that they can understand, while in their own church it is not so.

"Of the scattered Protestants, the humbler classes, one, two, or three, here and there, received me very gladly, and we sometimes enjoyed family worship together. One was much touched, felt it was a token of God's great mercy that any one had thought of his religious wants, felt stirred to draw near to God, and to make more effort to enjoy means of grace. Among such people we shall find welcome and help. One manager of the machinery in a cotton-mill spoke strongly of the evil done by nations in making trade treaties with the Tyrol, by which anybody may come in to make money, but may not have his own religious liberties.

"The Zillerthal attracted me first. In 1837, some four hundred persons were banished because they worshipped God contrary to the rules of the Roman Catholic Church. They were really Protes-

tants, but a sort of shut-off denomination, by themselves. The Reformation had come in here and remained in many hearts. Between 1830 and 1840 the priests moved the government to expel those Zillerthalers who would not abjure. Only two abjured, and those suffered much afterwards. Many books were left behind, and the leaven worked. After careful searching I found a good old man who is known as a peculiar thinker. He told me the story, then took me aside upstairs, unlocked a chest and brought out a great Bible — *Luther's* translation, Würtemberg, 1699. Turning to Baruch vi., he read to me. Read it, and you will see why. As he read of the doings of the false priests, he said, 'My eyes fill up.' It was touching to see him. I turned to some of the precious passages in John xiv., etc. They were all marked round with pencil. 'This is my Devotion Book,' he said. 'O, it is my wish,' said he again, 'that I might enjoy the communion once, ere I die, in the true way.' We prayed together, and it was a precious time. He repeated the blessing of Numbers vi. 24-26. I was able to visit him a second time. He believes we could have meetings, and that would be his wish. He was sure many others were to be found in different places. He would circulate books, etc., that I left with him. The cheer the visit brought to him was worth much wandering and trouble.

"Two parish chairmen in this valley were among my best friends and counselors. The Infallibility dogma has done its work. One man said, 'We want to stick to the old foundations, and want nothing new, such as this dogma is.' I had a happy interview with one Roman Catholic especially, who is, I believe, a true child of God. A Testament came into his hands years ago, and this is his only guide. In the midst of severe persecution from his family, whom the priests control, he told me he goes to Jesus in prayer, and comes away calm. One parish chairman, above mentioned, said, 'Those people who were driven out were far more steadfast than ours, and wherever the books were read people changed to these opinions.' I should mention that

the Zillerthaler exile, visited in Bavaria, told me he had sent in books to the value of several thousand florins. He came near serious trouble on account of this. The Zillerthalers have a reputed fondness for visiting the outer world, and so becoming wiser than other Tyrolers. Doubtless this fondness is to be traced back to the elevating influence of the gospel among them in the past."

What can be done. "What can we do for this land? I believe a judicious colporter would often find a welcome for his books, and many an opportunity for conversational preaching. Again, I think a missionary could hold Bible meetings in his private house, Sabbaths and week-days, and by kindly visiting, frankly conversing on points interesting to inquiring and doubting men, gradually win many to attend. Coldness and persecution might be encountered, but the Lord would deliver out of it all; and hearts standing by one another in his work can cheer one another in dark times, can bear much for him who bore our sin. The liberals would, I think, gradually come to stand by us. The government will become more favorable. But the Lord will be inquired of for all this. His Holy Spirit, brooding over that land, can—will, if we ask—make it bloom as a garden. His teaching for the workers must be obtained, and his converting power. May he establish his kingdom in this great stronghold."

Western Mexico.

CHEERING VISIT TO AHUALULCO.

MR. STEPHENS wrote from Guadalajara, November 18th:—

"I have just returned from a ten days' trip in Ahualulco, about ninety miles from here. It has a population of 5,000, 2,000 of whom are Indians. A ride of ten hours in the diligence brought us to our destination. Before I had time to wash off the dust, about fourteen persons came in to welcome me, and immediately began to inquire about our belief, etc., etc. From three o'clock till nine the people

kept coming and going, and in the mean time a room was hired for me by them. One man brought chairs (his wife sent for them the next day, she being very bitter against us), another a candlestick, another a bedstead, another a jar of water, and another a blanket; so, at last, the room was furnished. Several of the richer families had invited me to their houses, but as these are not open to the poorer class I declined. I ate in the true Mexican style, without knife and fork, using, as they do, pieces of tortilla (a kind of pancake) to convey the food to the mouth, eating the spoon each time. This was my first experience of living among the poor people, and I was astounded at their poverty, ignorance, and degradation. What a contrast between the elevating power of the Protestant Church and that of the Romish! The Protestant Church, in fifty years, transformed the Sandwich Islands from a savage to an educated people; the Romish Church, after working here with every advantage for three hundred years, has not yet taught its people the first steps in knowledge. In fact it opposes, with all its power, the noble efforts of the liberal party to enlighten the people. The priest of Ahualulco, in his sermon the other day, said, 'What a pity that so many of our young people are learning to read, for this is the first step towards heresy!'

"Every night but one we had public meetings, and though in the midst of a festival (a bull-fight for nine days), our meetings were well attended. Commencing with twenty, we ended with fifty. Also in the mornings we often had meetings. As all the houses open to the street, my presence in any of them was quickly noticed, and the passers-by would come in to listen to the Bible, until the room, door, and window could hold no more. I distributed about four hundred copies of different works. These were carried into many different towns. Great interest was manifested in all the topics upon which I spoke, but especially when I spoke of the new birth, from the words, 'Except a man be born again, he cannot see the kingdom of God.' This was entirely new to them, who had always be-

lieved that with the sacraments, masses, etc., etc., they were perfectly safe. So interested were they, that, by their request, I repeated the sermon the following night. After each service the people would ask me questions upon any point not made plain, or respecting doubts they had. I found this a most helpful exercise.

Threats of Violence. "Although it was a most extraordinary occurrence to see or hear a Protestant missionary in a Mexican town, no disturbance occurred for the first eight days; but Wednesday afternoon we received news that the Indians in the south part of the town, excited by the priest, were intending to rush into the meeting that night to kill us. The sheriff was immediately notified, and said he knew of the plot, and would do all in his power to protect us. While debating in my mind the safety of holding a public meeting that night it commenced raining, which at once prohibited the meeting. About fourteen met in a private house, and we spent the evening talking without molestation. The night before, an attempt to murder us was checked by the presence of armed men. Some four persons were arrested and put in prison. The last night, while speaking to a large congregation, the priest's brother came to the open window, in front of which I was standing, with pistol in hand, about to shoot at me, when he was seized by persons on guard. For a time all was excitement. The men rushed out with their arms, and the poor women were looking for places to hide, supposing the Indians had come. Soon all was quiet again, and I went on with my discourse. God's Spirit was with us to carry home the word, and also to shield us from harm.

"So anxious are this people to know of Christ, and so pressing were their invitations, that Mr. Watkins and myself have thought it best for me to go there; not only for their good, but also because it is a good center from which to visit many other towns, and thus give greater extension to the work. Mr. Watkins will take entire charge in Guadalajara, and we are

hoping you will give us permission to employ one or two good natives to help him. Aqualulco is one of the most liberal towns of Mexico. I can at once have two services on Sundays, and a Sabbath-school; also Bible lessons during the week. As soon as a house is cleaned I intend to go—on the second of December. Have been spoken to already for fifty Bibles for families there. They will all pay for them, though they are so poor."

EXTRACTS FROM A LETTER TO FRIENDS.

A letter from Mr. Stephens, dated October 15th, is published in the "Pacific" (San Francisco), in which he notices some interesting facts not mentioned in letters to the Missionary Rooms. A few extracts will be given here.

"In spite of the excommunication against our paper and its readers, it is prospering finely. . . . Our subscribers increase each week. . . . We are positive we were not a day too soon in taking this field. Mexico is marching forward rapidly; and if we do not keep up in our efforts to Christianize her, she will not wait, but go on without any religion. You would be astonished at the number of infidels, atheists, or those indifferent to religion. They are among the better educated people, who, seeing the abuse and falseness of the Roman Catholic religion, left it disgusted, and no other was presented to them but materialism. It is but a step from Romanism to infidelity. . . . Taking a calm survey of our progress and work during the year, we cannot refrain from giving loud and deep thanks to the Almighty for the results. We have a society numbering over one hundred, some of whom now hold meetings in other parts of the city and on the outskirts. In Mr. Watkins' house there are two public meetings every week, and three on Sundays, besides classes every evening. I do not know the number of outside meetings held during the week, but they are many. Not alone in the city is such interest manifested, but also in the surrounding towns. . . . We love our work and the future looks promising."

Micronesia Mission.

A PLEASANT LETTER FROM EBON.

THE sprightly freshness of a letter from Mr. Whitney (dated Ebon, April 23, 1873, and received December 15), and the gratifying facts reported in it, will make it acceptable, without much abbreviation, to the readers of the "Herald." Jaluit, to which most of the letter relates, is an island, or rather, like the low islands of the region generally, a cluster of islets around a lagoon, in the southeastern part of the Marshall group, where a Marshall Island teacher is stationed, in the mission work. It will be seen that he has not taught in vain:—

"The German bark, *Peter Godeffroy*, Capt. Wendt, is now taking in cargo at Jaluit, and will soon sail for Hamburg direct; so we make that our post-office this time. We are all in usual health, but I think needing the little change and mountain air we shall probably find at Kusaie, when the *Morning Star* comes to take us there. Our good ship, how we long to see her again, and hear from the world away! But we wait until she comes, and in the mean time try to move along.

"We have our schools at full work again, after a vacation of six weeks. There are some 60 or 65 regularly attending the high school, and quite a number in the other schools, on different parts of the island. Our studies are, as yet, primary and preparatory. We are trying to prepare books, and get machinery in operation, which will make the schools tell on the welfare of the Islands. There are fifteen or more in an advanced class, who are receiving some special training, to prepare them for teachers and catechists. They are much interested, and we hope to see some of them fully in the work soon. Several young men of good attainments were among those converted in the work of grace following the week of prayer last January. We have received to church fellowship, on profession of faith, thus far during the year, thirty-one. Five others have been restored, but some have been set aside.

"Among those received April 13th

were two chiefs of high rank, one of them the proprietor of a large part of this island. They both attend our school, and we hope they will be prepared to do good, and use all their influence for the advancement of Christ's kingdom. Such seems to be their disposition now. These, with other young men, are a new, and we trust, vital force in our church, and we pray that they may continue long in the Master's service."

A VISIT TO JALUIT—NEW CHURCH.

"I spent the last half of March in visiting the island of Jaluit, about one hundred miles northeast from here. I went with Mr. Capelle, in the bark mentioned above, and he secured for me a free passage. We reached Jaluit March 19, and came to anchor about noon. March 20, I visited an islet about twelve miles distant, where our teacher is stationed. I remained till after the Sabbath, and preached on that day three times. The morning service was to dedicate a new house of worship. There were present two high chiefs, who seemed interested. One of them, Lebon, came to me some months ago, when visiting here, and asked if he might help build a church at Jaluit, the one there being quite too small. I told him it would be lawful, and the result is a very comfortable house, large enough to seat 250. I wish I could introduce you to one of our native congregations, you would see what words cannot picture. I never saw a more attentive audience anywhere than was there gathered.

"On Monday morning I sailed in a large proa, first to the anchorage, and then to Pinglep, an islet about sixteen miles to the west. Imroj, where I spent the Sabbath, is about twelve miles from the anchorage, and about sixteen from the islet named above. Jebwor, the place for anchorage, is in the southeast part of the island, and probably the best and most accessible anchorage in the group. The island is a long stretch of reef, with here and there a fertile islet. It has a population of about 1,000, perhaps would count as high as 1,200, or even 1,500; but they are scattered, there being very

few at any one islet, and this that they may pick up a living."

A WARM WELCOME.

"But the people, though few in number, are interesting, and interested. I went to Pinglep on Monday afternoon, and such a welcome as they gave me surpassed anything I had seen before. The hand-shaking was done up very rapidly, for in their eagerness two, and sometimes three or four, would grasp at once, and sometimes they would line the arm to the elbow, in greeting their new missionary. Tell us it don't pay to be a missionary! Why, one such greeting would pay for years of toil in sadness and discouragement! Their joy and welcome was unfeigned.

"When I called them together they crowded about me, and gathered in the church (a school-house then, but afterwards the church, for I helped them dedicate it to the worship of God), and with attentive ears, fixed eyes, and often open mouths, they seemed to be determined to let not one word fall unheeded.

"A pleasant part of the service for me was to listen to their simple but expressive words, when I gave the evening over to them. I wish some of the children who have helped this mission by contributions to build the successive 'Morning Stars' could have heard the children gathered there tell that they wanted to love Jesus. And then some old men, just ready to go down to the grave—they, too, said they wanted to love Jesus and find rest in the 'good land.' They are ignorant, know but little of the way of salvation, but from all accounts they seemed fully determined to use the little light they have; and so far as I could see there are many who are walking in the narrow way."

THE BOSTON FIRE HEARD OF—WHAT WAS IT?

"We returned to Jebwor Wednesday, and found a mail from Ebon. One letter stated that there was a London telegram in the 'Sydney Herald,' dated November 11, 1872, saying, 'Seventy acres of the business part of Boston burned; the fire still raging; loss, \$100,000,000.' This is all we know. It is like a burned leaf tell-

ing of a forest fire far away; or the small piece of the second *Morning Star* which drifted from Kusaie, and, picked up at Namarik, told Capt. Milne and others that the vessel was gone. But where? When? And who went down with her? We wait in suspense, not knowing, or surmising, the extent of this fire, nor even its locality. Was Pemberton Square consumed? The new Congregational House, with all its conveniences, is that, too, gone?"

ADDITIONS TO THE CHURCH.

"But for the rest of my trip. I went again to Imroj, and on Friday held a church-meeting and examined eight candidates, who were afterwards received to the church, and the Lord's Supper was administered for the first time to the little church of, now, eighteen members. I left there on Saturday with feelings of gratitude that I had been permitted to do this work, and with the hope and prayer that my visit might not have been in vain.

"I see more than ever the need that we visit these stations and look after the native teachers; and also, at times, visit and explore islands where there are no teachers. They are calling loudly for teachers from many islands, because they wish to learn to read, and to get arithmetic enough to protect themselves (so some say) against those who wish to cheat them. But let us hope that it is a preparation for the reception of truth which will make them free."

THE FIELD WEST.

"I want to say a word in regard to the western field. Where are the young men to come over and help in that work? A ship called here not long since, which had on board about eighty 'Motlok' natives, going to Samoa to work on the plantations for a term of years. They were healthy and peaceable-looking natives, with no scars or signs of warfare. This Samoan firm is pushing on west, for this purpose of labor traffic as well as for the establishment of trading stations. Shall it be said that there were men who went to the uttermost bounds of the earth to

get gold, but there was no one to go with them to teach them the way of life?

“The extent and the variety of work westward offers great inducements. We ought to keep up with the demands; we ought to follow on towards the sunset, till the sun shall rise no more on heathen isles or pagan lands.”

North China Mission.

THE WORK AT KALGAN — A BAPTISM.

FROM Kalgan, the most northerly station of the North China mission (140 miles northwest of Peking), Mr. Williams wrote, October 3, 1873: —

“A few weeks ago the chapel-keeper, who came up from Peking with us, in June, was baptized. He has a pleasing address and seems earnest, and well fitted for chapel preaching. He is receiving daily instruction from me, and recites proof-texts from the Confession of Faith. On Sundays, now, we go down to the chapel in force and sing, which has the effect of drawing in a crowd. There is a moral effect produced on the people when they see that there are a few Christians here, for the Chinese are influenced by numbers. When a goodly number have embraced Christianity, it will progress much more rapidly than it now does, as we see in the villages of South China. Mr. Dodd, of Hang Chow (Presbyterian mission), lately visited us, and gave us an interesting account of the origin and progress of the work in that vicinity.

“The weather now is mild, and country people are crowding into the city on business. We have an excellent opportunity for preaching and selling books, which we are improving. Our chapel has been fitted up and made more attractive, but the people prefer to listen in the street. If my little boy goes with me, or if we sing, the chapel can be filled.

“A new feature of our work has just been introduced, — a Sabbath-school, which has three or four classes. A Bible-class has been in operation for some time, in addition to the Wednesday prayer-meeting and Bible exposition.

“A Bible-woman, Mrs. Ho, formerly in Miss Porter’s employ [at Peking?], has just come up, and receives, with others, daily instruction from Miss Diamant. She also visits, with her, among the women. Mrs. Gulick is an angel of mercy to the sick, going around on her donkey far and near, never weary or discouraged. Mr. and Mrs. Gulick intend making a tour to Yü Cho soon, from which place we hear good tidings of a number of inquirers. Messrs. Pierson and Goodrich may be visiting there at the present time, and I hope they may reap much fruit.”

Madura Mission — Southern India.

HOME AGAIN — JOYFUL RECEPTION — JOY IN THE WORK.

MR. NOYES, returned from his visit to the United States, wrote from Periakulam, October 1st: —

“I resumed the charge of my station, from Brother Rendall, on the 20th of August, when we had all the native pastors, evangelists, and teachers of the station together, at my house in Periakulam. It was a joyful meeting. The native brethren were not more delighted to receive back their old missionary than I was to get back to the old place, and resume my position as leader of this noble band of native Christian workers. I felt as if I had got *home*.

“I have never for one moment regretted that I parted with dear wife and children, dear native land, and all the friends and comforts I have left. It was clearly God’s will that I should do it. The path of duty seemed to me very plain; and Providence has seemed ever since to smile upon the sacrifice. My wife’s letters indicate that she feels just as happy about it as I do. I am where I am *needed*; and so is she for the present. The conviction that I am where I can probably do more for the kingdom than I could anywhere else on earth makes me more than contented.

“Since my return I have toured to all the chief points in my ‘district,’ and have visited every church, and nearly every village where there are Christians

The reception given me by the native Christians has been most enthusiastic.

“I rejoice that there are now four very worthy native pastors in my station district, and that my plan of ordaining Mr. Isaac over the large church at Kambam, to which he received a call just before I left for America, was carried out in my absence. His labors, and the labors of his wife, have been greatly blessed to that people. On my recent visit to that congregation, what was far more gratifying to me than all the enthusiastic demonstrations of the people over my return, was the Sunday evening women’s prayer-meeting, which I had the privilege of attending. It was a scene for the ‘Woman’s Board.’ The pastor’s wife presided; and there were present more than fifty women who had come together for prayer and praise. Forty-nine of their names were called out, and the amount registered which they had brought as their weekly offering of grain or money, laid aside in daily portions as the Lord had prospered them. This was a customary thing, not got up for the occasion to please the returned missionary; yet they seemed delighted at my warmly-expressed approbation, and their naturally dull countenances were lighted up, looking brighter, it seemed to me, than I had ever before seen faces of Tamil women, while I commended this new charity, which they had inaugurated since I left them. Nor was their joy caused merely by my commendation. By no means. They told me that the laying aside these offerings, and bringing them to the meeting, gave them more happiness than anything else they had ever done. They seemed to realize the blessedness of cheerful givers.”

Mahratta Mission — Western India.

JOY IN THE WORK — INTEREST IN SCHOOLS.

MR. WINSOR wrote from Satara, September 11th:—

“It gives us pleasure to see that you have us in remembrance with reference to sending more men to our field. Where are the men whom in college I dearly loved? I would walk many a mile in

the heat and dust of India to meet one of them on these shores. Could I speak in their ears now I would say, the anticipations of a life are realized. For so it is with me. All the views that I had in early life, as I sent my thoughts across to India’s darkened sons, are to-day realized, and my eyes almost fill with tears as I see the blessed, boundless opportunity that invites on every hand.

“I wish you could stand, if only for ten minutes, in our Sabbath-school. I know you would be moved, as we have been, even to tears, at the singing of the heathen boys. We have between 80 and 100 in attendance, and the greater part of these, five months ago, knew nothing at all,—could not read, did not know their letters, and never heard a loving word about the Saviour; but now they sing from memory the Christian hymns we teach them in our day-schools. These are three in number; one, as you know, is for girls, and is opened in the city. These three schools meet twice a week to sing together what they have been taught separately. The people are very much alarmed lest we should lead their children to become Christians, and in many instances they have told them not to go to the sahib’s house to sing; but as they do not come to the house, but to the school-room—a separate building, though on the same ground, and in which is the station-school—we get over the difficulty. The other two, from the city, come here. Such is the real love infused into these boys that they persuade their parents to let them still attend, and it is a pleasure to go into these schools and see the enthusiasm there is. In the city school the boys are very poor, but we give them nothing to clothe themselves, nor for bread, and many of them have not so much as half a yard of cloth upon them, of any kind; yet the good spirit in the school keeps them there, and is quietly drawing in others all the time.”

ANNUAL NATIVE MEETING—PLEASANT FACTS.

Writing from Ahmednuggur on the first of November, respecting some items of business, Mr. Bissell mentions several matters in connection with the annual

meeting of the mission and that of the native Christians, in October. He says:—

“The religious exercises in connection with the anniversary were interesting and profitable. They were conducted by the native pastors, the missionaries taking an occasional part when invited to do so. The central theme selected as a guide to the speakers was, ‘What means must we use to secure a revival of religion? What preparation is needed in the church? and, What means must be used with unbelievers?’

“A daily prayer-meeting was commenced by the Christians here during the week of the meeting of the American Board, and was kept up till the close of the anniversary, this week. This was not only an excellent preparation for the coming meeting, but we have reason to believe was spiritually profitable to many at the time. On four different Sabbaths several persons were received to the church. During the months of September and October twenty-seven were thus admitted to the communion. Some of these were pupils in the schools, but the greater part were outsiders who had long been acquainted with the truth, but only at this time received grace to come forward and confess Christ. We trust many others have received impressions which will be for their eternal good.

“The meetings were held in our enlarged chapel, the very sight of which led us to say, ‘Praise the Lord.’ Though larger than last year by one half, it was well filled on the Sabbath, and packed to doors and windows on the evenings of the *kirttans*. I told you in my last that there were still 700 rupees to be paid for the work on the chapel. A few days after, I received a letter from an officer in the English civil service containing a bank-note for 1,000 rupees, and saying we could use any part needed for the chapel. Thus the Lord provided all we needed for our

chapel, including additional seats, lights, etc.

“Three members of the theological class (of six), who have now completed their course of study, were licensed to preach, after an examination by the Union. One of these three has received and accepted a call from the church at Sholapoor to become their pastor. The Lord is fitting him for his work. Two days ago he buried a child about a year old, his only boy. The other members of the class are stationed at prominent points in the districts.

“Our schools were examined during the anniversary week, and also the Normal School of the Christian Vernacular Education Society. A teacher from the Government City School who was present volunteered the opinion that our schools, though chiefly composed of students from the lower castes, were ahead of their own containing Brahmin and other high caste boys, as well as educated Brahmin teachers. And the reason he gave, with as much candor as truth, was, ‘Ours is the work of hirelings, and yours is a work of love.’

“The season for tours is at hand, and now, released from teaching for a time, I hope to be much in the districts. It will be a pleasant change, and I hope profitable to many besides myself.”

Mr. Park, writing from Sholapoor, November 1, says at the close of his letter:—

“I should be glad to write something of our recent very pleasant meeting at Ahmednuggur. . . . The English-speaking natives asked for a lecture from me, and chose to come to our church, recently enlarged, to hear it. I have seldom had a better audience of Brahmins than gathered on that occasion. I gave a lecture, which, before any other audience, would have been called a sermon, and it was well received.”

MISSIONS OF OTHER SOCIETIES.

PROTESTANT EPISCOPAL BOARD.

THE Board of Missions of the Protestant Episcopal Church held its annual

meeting at New York, in October last. The “Spirit of Missions” gives a concise summary of the report of the For-

ign Committee: "Never in a single year have so many laborers been added to the force engaged in the work of this Committee. During the year the receipts were \$114,110.08, including from legacies \$17,795.97. The expenditures were \$113,665.34. The circulation of the 'Carrier Dove' has reached 35,000 copies. In Greece, the school at Athens continues to flourish, having over four hundred pupils in attendance. In Africa, the work has been greatly retarded by want of a sufficient number of laborers; but the openings are numerous and most inviting. In China, a number of new enterprises have been commenced, which give good promise for the future. Dr. Schereschewsky has completed his work on the translation of the entire Old Testament in Mandarin. At Shanghai, there are three boarding-schools and fourteen day-schools. Two native catechists have been ordained. A suitable chapel is being erected at Kong Wan, and a lot for a street chapel has been secured in Wuchang.

"The clergy list in Japan has been considerably enlarged, and the bishop, in view of the condition of affairs there, has taken up his residence at Osaka, from whence he makes frequent visits to China. At this same point a boys' school has been commenced, and it is in contemplation to open there a hospital and dispensary. In reference to the general subject of religious toleration much doubt still prevails; but it is confidently hoped that a glorious future is in store. An interesting account is given of the recent visit to Haiti, by the Bishop of Western New York, and of the strength and encouragement derived thence by the large and growing work there. Forceful arguments are given for its vigorous prosecution. The Committee have adopted the Mission School at Joppa, which enterprise has the cordial approval of the Bishop of Jerusalem."

The new ordained missionaries appointed during the year were, one to Africa, one to China, four to Japan, and seven to Haiti. A missionary physician was also appointed to Japan and a lady to Africa, and two native Chinese, at

Shanghai, were ordained to the Diaconate and appointed as missionaries.

The Special Committee to whom the Report of the Foreign Committee was referred, in their report, use strong language in regard to the small contributions of the Church for this work: "One hundred and fourteen thousand dollars from such a communion as ours, and for the prosecution of such a task as ours! The sum is pitiful and insignificant. There are a thousand laymen among us whose individual income far exceeds it. It is scarcely one per cent. of the aggregate possessions of the members of any one of a dozen parishes that might be named. It is so small as to justify doubters and enemies of our faith in asking whether we are really in earnest or whether we are not in fact playing at missions to the heathen, with a view to airing our Christian vocabulary and stimulating the imaginations of believers by magnificent outlines of duty and enterprise which there is no honest intention of filling up. Can a church be said to have more than the semblance of true missionary life which tolerates within its borders, year after year, more than sixteen hundred witnesses, in the shape of non-contributing parishes, to a state of chronic and lamentable indifference to this noblest interest of the kingdom of Christ?"

LONDON MISSIONARY SOCIETY.

THE Report of this Society, for 1873, is very brief and general. It does not present specific reports of the several missions, or statistics of the missions, laborers, churches, schools, etc. The financial statement shows receipts for the year amounting to £115,070 8s. (\$575,370), of which \$100,280 was from English and native contributions in the mission fields. The expenditures, aside from "investments" for several objects, were £104,776 6s. 7d. (\$523,881).

In regard to a native ministry the Report states: "While assured that the English missionaries do the work of preaching faithfully, the Directors have been anxious, for several years, to see the

native church more heartily engaged in the same duty. The establishment and increase of the native ministry, with the pastorate of churches and engagements in evangelistic work, have therefore been objects of constant concern; and it is gratifying to find that, year by year, that ministry continues steadily to grow. During the past year, the increase has been specially prominent, and it has occurred in several important missions. The Society now numbers over one hundred brethren holding this responsible position in charge of native churches or as missionaries, and with the names of many of them the friends of the Society are growing familiar. All this constitutes a great advance upon the former state of things. To those who have but recently enjoyed the benefit of this addition to the agencies of their mission, the contrast is very striking, while it gives the guarantee that, under judicious help and counsel, ere long both the independent safety of the native churches will be secured and their power for usefulness be greatly increased."

A single paragraph may be quoted also respecting the work in Madagascar: "In the island itself the year has not been marked by striking events; but the varied agencies of a strong mission have been steadily kept in operation, and under

God's blessing are firmly building up the people in their holy faith. Large and attentive congregations gather every Sabbath, not only around the English missionary, but around every native pastor and preacher who is able with earnestness and intelligence to expound the Word of God. And it is not merely a ground of hope, but every observer can see, that this faithful preaching of the gospel does help to enlighten and benefit the multitudes who are longing to be taught. These facts are specially true of the central churches in the capital and its suburbs, to which the district churches turn as the sources of instruction and the models they are to copy. Spiritual knowledge and power are growing among them, and are going forth from them to their less enlightened fellow-countrymen farther away. The Bible-classes, so largely attended, so fully taught, and so truly adapted to the present needs of the people, are numerous and well sustained. The schools are growing in number as fast as competent teachers can be provided, and a fitting income for them can be secured."

The Report for 1872 gives the following summary view of the missions of this Society:—

MISSIONS.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.			
						BOYS.		GIRLS.	
						Schools.	Scholars.	Schools.	Scholars.
1. CHINA	19	2	56	1,655	3,045	19	388	5	58
2. NORTH INDIA	14	5	18	293	1,393	27	2,746	12	397
3. SOUTH INDIA	22	10	85	926	5,385	61	3,356	31	1,605
4. TRAVANCORE	8	9	196	2,325	30,601	110	3,569	21	840
5. MADAGASCAR	22	50	2,683	33,932	315,231	537	14,260	—	13,546
6. SOUTH AFRICA	30	—	107	4,734	27,731	47	1,619	17	1,690
7. WEST INDIES	12	—	25	4,824	15,240	34	1,923	27	1,555
8. POLYNESIA	26	55	343	14,330	70,616	223	6,805	217	6,634
TOTAL	153	131	3,513	69,019	469,242	1,063	34,666	330	26,325

MISCELLANY.

NOTE FROM A FORMER MISSIONARY.

THE Treasurer has received the following note from one formerly a missionary of the Board:

"I wish to show myself friendly to *first love* — the A. B. C. F. M. Please, therefore, find enclosed \$5 (five dollars) from 'A Friend.' I would it were more, but other claims have to be considered. Besides, my usual resource (school-teaching) failed me last year, and income for this year is affected by the probable failure of a railroad to pay interest on bonds.

"It pains me that the dear old Board should be obliged to close a year in debt, as well as that the frequent and urgent calls for more men for the field should be unanswered; and I feel like arising myself and saying, 'here am I, send me.' I know the blessedness of the service, and want of health alone prevents us (my wife and myself) from reaping a second benefit.

"Our best wishes and prayers go with this small pittance."



A NOTE OF CHEER FROM WISCONSIN.

THE following letter, addressed to the secretaries of the Board, from the deacon of a church in Wisconsin which has no pastor, is certainly a word of cheer, and may well serve to stimulate many deacons and feeble churches to like action. It was dated December 8th — the day after the Sabbath recommended for special missionary services.

"DEAR BRETHREN, — We are a feeble church, and have been for several months without a pastor; but we have been accustomed to keep up our morning Sabbath service.

Last Sabbath, yesterday, we observed as a Missionary day, and we had a blessed time. I read the circular letter from Boston, and Secretary Treat's Paper, and the remarks and resolutions of the Committee thereon at Minneapolis, and talked considerably to the people about the great work of missions. One

excellent brother rose, after I concluded, and spoke very feelingly. He said, that if we would take up a collection, or collections, before the 1st of January, as large as we could, he would then put in as much more, thus doubling the amount. We took up a collection yesterday, and shall add another to it next Sabbath, or the week after.

We also revived the *Monthly Concert*, which died out more than a year ago, and we had a blessed meeting in the evening, though there were only thirteen of us present.

Some of us have *never* lost our interest in the A. B. C. F. M., even for a day, though as a church we have seemed to be — nay, have been — neglectful of our duty. We hope the Lord will forgive us, and help us by his Spirit to be more faithful henceforth.

We feel sure that the Lord blessed the work of yesterday in our church and in the churches all over our broad land. We believe that the churches will be greatly benefited, and that you will receive very substantial encouragement by means of this appointment. I have several classmates in the foreign field, and know that I do, in some degree at least, *love* the cause.

May the Master greatly bless you all who are engaged in it. And dear brethren, pray for us and for all the feeble churches scattered over the West."



THE KEEPSAKES GIVEN.

"A friend of the Board" sends three silver coins, one an old English shilling, with the following note: —

"I inclose three coins for the American Board, keepsakes from a hand now mouldering in the grave. If they could induce some others to give it would be great reward. I read this morning about the men and women who gave to Moses so liberally of their treasures. Some of the gifts must have been dear to the givers, — surely there are many who would do as much for Christ and his cause."

THE "ADVANCE" FUND.

A PROPOSITION has been received at the missionary rooms, and is submitted, as it was obviously designed to be, to the readers of the *Missionary Herald*. Thousands, doubtless, might very easily do *as much*, very many might easily do much more than is here suggested, in the way of increasing their contributions to the Board. It seems essential that in some way the increase should be secured, and perhaps the method here suggested will be acceptable in many cases. No one need limit himself to "fifty cents each month," but may give according to his ability. The proposition made is as follows:—

"After reading the two papers by Secretaries Clark and Treat (see *November Herald*), my mind was impressed with this thought, namely: Would it not be an excellent plan for me to lay aside each month the sum of fifty cents, additional to my regular yearly contribution, said sum to be sent to the Treasurer quarterly, to be credited by him as for 'advance,' the term meaning *a step forward*, in order that the funds of the Board may be largely increased. I know that it will be in my power to give this additional small sum without feeling it in the least; and it is so small that thousands of others can do the same. Dear brethren and sisters, please unite with me in this for the year 1874. It will prove a blessing to each one of us; and how easily it can be done! My name is down,—six dollars additional to the Board for 1874. None of us will ever miss the money. W. B. G."

BOSTON, Nov. 17, 1873.

THE BLESSEDNESS OF GIVING.

A FORMER missionary of the Board, who was constrained many years ago, by the failure of health, to retire from the service, sending a donation of ten dollars recently, wrote to the treasurer:—

"O that all Christians, and all people, knew the blessedness of giving for the salvation of the lost; *giving as Christ gave, even unto self-denial and suffering*. My experience, the past year, has made me

feel that if we would 'enter into the joy of our Lord,' we must enter into his *work*, in the first place. He sees of *the travail of his soul*, and is *satisfied*—well paid for it all. He has graciously given me the privilege of seeing such fruits of my poor work for the heathen, that, though I lost my health, and have suffered more than tongue can tell in consequence of that work, I am *satisfied*—paid—a thousand times paid, for it all. I would not take it back for my house full of gold. Let us ask the Lord to lead his people to realize *the privilege* of joining the blessed Saviour in seeking to save the lost so heartily and earnestly as to *suffer with him in it*, and thus share largely in the blessedness he enjoys."

BIBLIOGRAPHICAL NOTICES.

The Story of Madagascar. By REV. JOHN W. MEARS, D. D. Philadelphia: Presbyterian Board of Publication.

No portion of the history of modern missions, or of Christianity in modern times, is more worthy of careful study than that which stands connected with Madagascar. The Christian public is not wholly unacquainted with the facts, which, however, are not likely to be too well known. This little volume, of 313 duodecimo pages, is another attempt to direct the thoughts of readers—specially, as the first fifty pages seem to indicate, of young readers—to these facts; and every worthy attempt to do this is to be welcomed. The volume would make a very fitting addition to any Sabbath-school or any family library; not for perusal by the smaller children, but by "young people" and adults. And let not the reader be discouraged as he glances at the first five chapters. The book improves greatly as it passes beyond the part to which the title chosen is more especially appropriate, to the story of missions in, and "the martyr church of Madagascar." The writer himself became more interested, probably, and certainly his readers will become so.

The work of English missionaries on the island was commenced in 1820. After

only nine years, the king who had encouraged them was succeeded by a queen whose hostility to Christianity was inveterate and became more and more deadly. Terrible persecutions began in 1835, and in 1836 the last missionary had left, and the infant church was without foreign guidance. But the reign, for thirty-one years, of this bloody queen, furnished, as our author tells us, "the grand occasion for testing the sincerity and quality of the Christian principle which had sprung up from the teaching of the missionaries in the heathen soil of Madagascar. It furnished the most terrible ordeal through which a newly-planted Christianity has passed in our day. It called forth a heroic and victorious form of piety, such as the favorable attitude of the world in general toward Christianity is not adapted to produce. From the tangena-bowl, from the rice-pits, from the terrible precipice, from the spear, the stoning, the burning pile, from dreary wanderings in pathless woods, from slavery and crushing toil, came the almost unvarying witness to the sublime reality and power of the new life-principle implanted in the hearts of these poor islanders. The church of Madagascar, in all its weakness, was so mighty, through the rock Christ Jesus, that the gates of hell could not prevail against it. It is quite without a parallel in the history of modern missions that a church barely planted in heathen soil should undergo a quarter of a century of persecution from the constituted authorities of the country, cut off from all communication and sympathy with the Christian world, and should come out of the trial not only with its spiritual life in full vigor, untarnished by heathen admixture or conformities, but multiplied several fold in numbers, advanced in all Christian graces, and firmly rooted as a popular faith not only among the masses, but among nobles, the military, and even in the royal family itself."

The progress of the Christian cause since the persecutions ceased and mission laborers returned to the field, is indicated in some measure by the following statistics: "The annual report of the mission, received by the London Missionary Society, June, 1871, showed a total of 13 sta-

tions and 621 out-stations, with 25 native pastors; 1,986 native preachers; 20,951 church-members; 231,759 in the congregations; 359 schools, and 15,837 scholars; and £3,611 voluntary contributions in 1869."

"*The Pentateuch*," in its progressive revelations of God to Men, designed for both pastors and people. By Rev. HENRY COWLES, D. D. 12mo, pp. 414. New York. D. Appleton & Co. 1874.

This is a very valuable and timely work, which we would gladly see in the hands of all our missionaries. It is not a commentary, in the usual sense of the term. Criticism, or explanation of the meaning of particular passages, is seldom, if ever needed; but there has been occasion for the discussion and due presentation of the great themes of this portion of the Word of God, and this is found in the volume before us in a very satisfactory form. The divine revelation, from the first great fact of creation, is traced in its successive steps. The objections to Genesis, and the difficulties in the way of harmonizing the Scripture narrative with modern science are candidly examined, and disposed of with a brevity and clearness of statement most grateful to the ordinary reader. Indeed one of the special attractions of this, as of other works from the same pen, is the style in which it is written, at once clear, simple, and manifestly truthful. See, for example, the discussion of the supernatural, the origin of life, or more at length, the issue between Darwin and Moses.

The following passage, from the close of the seventh chapter, illustrates the practical spirit that runs through this important contribution to Biblical literature:—

"Let us not fail to notice those wonderful and beautiful ways of God with his children, coming down in such condescending and most familiar communion talking with them apparently almost as man talks with his dearest friend; and this not in Paradise only before the fall, but after the fall scarcely less; and onward, as the narrative indicates in the case of Enoch and of Noah. What more

could he have done to reveal a *personal God* to mortals? Surely the God who thus revealed himself in the fresh morning of our race is no dim abstraction, no impersonal Nature or Essence, diffused and diffusible throughout space, the ideal soul of all matter. This effort to dispose of a God with whom it is man's privilege to walk in positive personal communion, but who also takes cognizance of man's iniquity, and to transmute him into an empty, forceless ideality, finds not the least countenance in these earliest manifestations of himself to our race. Note how he dwells with men; how he walks with them and lets them walk with him! What is this but free and loving communion? What less can it imply than just what the narrative of man's creation witnesseth, viz. that God "made man in his own image" — capable, therefore, of real and most intimate communion of spirit with his Maker? This lesson is written all the way through the Bible. It stands out here with beautiful prominence in this first great chapter of God's revelation of himself to man."

A NEW missionary magazine has made its appearance in Germany, entitled, "Allgemeine Missions-Zeitschrift." It is to be published monthly, from January, 1874, for the diffusion of "historic and theoretic missionary information." The editor is Dr. G. Warneck, of the Mission House, Barmen; and he is to be assisted by Dr. Christlieb, Professor of Theology at Bonn, whose presence at the last meeting of the Evangelical Alliance will be long remembered, and Dr. Grundemann, the author of the "Allgemeiner Missions-Atlas," a work of very great value. These names are a sufficient guaranty for the ability, carefulness, and comprehensiveness with which this periodical will be conducted.

The January number, of forty pages, contains five articles. The Introduction, from the pen of the editor, unfolds the "program." The second, by Dr. Grundemann, presents a survey of missions on the Western coast of Africa, — the first of a series, which is to embrace the en-

tire field of missions, and will doubtless be crowded with useful information. The third, by Rev. Th. Jellinghaus, formerly of the Gossner mission in India, is on the Coles and "their Christianization." The fourth is a brief article on Mohammedanism, by Missions-Inspector Plath, of Berlin. The last, by Dr. Germann, Pastor at Rudolstadt, is entitled, "A Statesman as an Apologist for Missions," the statesman being Sir Bartle Frere.

The yearly price of this publication is two thalers. It can be ordered from the Editor, or from the publisher, C. Bertelsmann, of Gütersloh, Germany. A. Williams & Co., 135 Washington Street, Boston, will doubtless procure it for persons who may wish to become subscribers.

GLEANINGS.

— A new translation of the New Testament in Polish is being prepared by a committee of the first scholars, theologians, and pastors of the Reformed churches, "men of different denominations but of one spirit, and having one desire to glorify God." The translation of the four Gospels and of the Acts of the Apostles is completed. Hitherto the only Testament in circulation in Poland was one prepared by a Jesuit, with its injurious mistranslations, giving "do penance" instead of "repent," etc.

— There has been a recent fearful outburst of cannibalism in one district of Fiji. One Christian village was "saturated with blood," the attack being wholly unexpected; and fourteen or fifteen Christian towns suffered much.

— The Jewish mission of the Free Church of Scotland has opened new premises at Constantinople. "They form a lofty and imposing block with some forty rooms in all, including private apartments for teachers and missionaries, classrooms for 300 scholars, and a chapel with sitting accommodation for upwards of a hundred persons."

— Mrs. Pruyn, of Yokohama, Japan, mentions that a man who was formerly a pupil of Mr. Thompson has recently returned to Yokohama, from his home two

hundred miles to the north, bringing eighteen young men with him to study the Bible. "And now, twice a day, all these earnest seekers of the truth are gathered to study God's own precious word." Mrs. Pruy notices, as a remarkable feature of the Spirit's work there, "that so large a majority of those who desire a knowledge of the Gospel, and of those who profess their faith in it are young men."

— The "Bombay Guardian" of November 8, 1873, refers to an interesting awakening at Ahmednuggur, and speaks of some twenty inquirers, most of whom were soon enabled to rejoice in the pardoning love of God.

— The Mussulmans are jubilant over the conversion of an English civilian in Bengal, a Mr. R. G. Melville, said to be the son of Canon Melville. There is no doubt of the advantage of Mohammedanism over Christianity in that particular respect which affected Mr. Melville, namely, the liberty of marrying a second wife while the first one is living. Leaving his wife and children in England, Mr. Melville has availed himself of the liberty of his new faith to marry the daughter of a native.

— The hindrances to the Gospel in India are not confined to the obstacles thrown in the way by the bigotry and prejudice of Hindoos. An English paper goes out of its way to sneer at the disinterested labors of Zenana workers, and inspire the natives with suspicion of their aims and influence. Some young woman who has learned to read has been guilty of theft: ergo, this may be expected to be the result of the pains taken by the ladies engaged in Zenana work! We might cite examples of similar objections to missionary work nearer home!

— Important amendments have just been made in the constitution of the Hawaiian government, relieving it of the despotic character introduced by the last king. It is now thoroughly liberal, a government for the people and by the people.

— In a sermon preached at the North Church, Lynn, Mass., January 7, it was

stated that: "While the valuation of the country had risen from seven billion dollars in 1850 to thirty billion dollars in 1870, the purchasing power of the money now contributed to foreign missions is less than it was twenty years ago."

— A Woman's Board of Missions for the Pacific Coast was organized at Santa Cruz at the time of the late meeting of the General Association of California.

— The "Bombay Guardian" states: "THE OLD OLD STORY" has been very happily rendered into Marathi couplets, and has been published with the hymns and poems for children, by the Bombay Tract and Book Society. We are indebted to Mrs. Bissell, of Ahmednuggur, for these translations, who has availed herself of the scant leisure afforded by her many and pressing duties to prepare this little book for the use of native Christians and inquirers. These hymns will live long in the hearts and memories of those for whom they have been prepared."

— One of Her Majesty's native judges of the Small Cause Court, at Ahmedabad, India, "declines the offer of the Bombay Government to send him to England, for the purpose of giving evidence before the Finance Committee. He is persecuted [by his caste] for having allowed his own son to enter his house, after having visited England. He has submitted to the caste authorities the question whether he shall act upon the proposal of Government or not, and they have decided that he must not go!"

ARRIVALS.

MR. and MRS. JENNEY, who sailed from New York August 27, for the European Turkey mission, arrived at Monastir, the new station of that mission, which is to be their field, on the 18th of October. Mr. Jenney speaks of meeting a very kind welcome from the people. "Jews, Bulgarians, and Greeks have called," and "over and over again were we thanked for coming." But he adds: "I fear they think we have come merely to open schools and educate them, and do

not understand that we would lead them to Jesus. What their treatment will be when they better know our mission, remains to be seen; but they are very kind now. They speak of us as 'missionaries,' but do not, I think, understand what the word really means."

Mr. and Mrs. Hubbard reached Sivas, Western Turkey mission, November 5th, "in the best of health and spirits," after a most "delightful journey" all the way from New York. "The day I entered our room in Dr. West's new house here," Mr. Hubbard writes, "was the most thankful and happy of any in my whole life. I have not yet seen where the cross is in becoming a missionary."

Mr. and Mrs. Dexter (from San Francisco, October 1), arrived at Kobe, Japan, October 31.

Mrs. Tomson reached Constantinople near the end of November.

Miss Corinna Shattuck reached Ain-

tab, Turkey, her appointed station, on the 18th of November.

DEPARTURE.

REV. EDWARD P. HERRICK, Mrs. Pamela G. Herriek, and Miss Carrie M. Strong, all from Middle Haddam, Conn., left New Orleans December 21, to join the mission in Northern Mexico.

DEATH.

THE Woman's Board has again met with a very serious loss, in the death of Mrs. George Gould, one of its Corresponding Secretaries. She died at her residence in Jamaica Plain, December 20th, at the age of 39. Mrs. Gould was formerly a missionary in Syria, has been associated with the Woman's Board from its commencement, and was one of its most earnest and efficient workers.

DONATIONS RECEIVED IN DECEMBER.

MAINE.	
Cumberland county.	
Falmouth, 2d Cong. ch. and so.	6 00
Gorham, Cong. ch. and so.	12 00
Portland, St. Lawrence st. Cong. ch. and so., to constitute Rev. A. H. Wright, H. M., balance, 40; Plymouth ch. and so. 13;	53 00—71 00
Franklin county.	
Farmington, Cong. ch. and so.	43 30
Hancock county.	
S. W. Harbor, Cong. ch. and so. 2.50; H. M. Perkins, 4; Mrs. C. B. Perkins, 2;	8 50
Kennebec county.	
Litchfield, Cong. ch. and so.	4 50
Lincoln and Sagadahoc counties.	
Bath, Friends,	2 00
Waldoboro, 1st Cong. ch. and so. 13.27; Friends, 4;	17 27
Wiscasset, Cong. ch. and so.	20 00—39 27
Oxford county.	
Bethel, 1st Cong. ch. and so.	20 65
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, Central ch. and so. 300; Hammond st. ch. and so. 132.83; 432 83	
Patten, Cong. ch. and so. m. c. 1.50; Rev. W. F. Bickford, 5;	6 50—439 33
Piscataquis county.	
Garland, Cong. ch. and so.	15 00
Somerset county.	
Norridgewock, Cong. ch. and so. 13.35; a friend, 5;	18 35
St. Albans, Rev. W. S. Sewall, 1.50; Mrs. M. P. Sewall, 1; Miss R. W. Sewall, 50c.;	3 00—21 35
Union Conf. of Churches.	
Brownfield, S. Stickney,	3 00
Hiram, Cong. ch. and so.	10 85
Otisfield, Cong. ch. and so.	6 00—19 85
Washington county.	
Dennysville, Cong. ch. and so	20 00

East Machias, Cong. ch. and so.	10 00
Machias, Cong. ch. and so., coll. 70, m. c. 56.67;	126 67—156 67
York county.	
Biddeford, Pavilion Cong. ch. and so.	32 00
Cornish, Village ch. and so.	15 00
Saco, Cong. ch. and so.	20 00
South Berwick, a friend,	3 00
Wells, B. MAXWELL, to const. himself H. M.	100 00
York, 1st Cong. ch. and so. 23.50; 2d Cong. ch. and so. 13;	36 50—206 50
	1,045 92
Legacies. — Portland, John C. Brooks, add'l,	2,019 30
	3,065 22

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Rindge, Cong. ch. and so.	19 09
Grafton county.	
Bristol, Cong. ch. and so.	21 80
L Lebanon, Cong. ch. and so. 107; T. M. Wentworth, 20;	127 00
Orfordville, Cong. ch. and so., with prev. dona., to const. Mrs. HATTIE F. CARTER, H. M.	28 75
Piermont, Cong. ch. and so. 25; Mrs. A. D. Marden, 5;	30 00
Plymouth, Cong. ch. and so.	23 81—231 36
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so. m. c.	27 38
Francestown, Cong. ch. and so. (of wh. from J. Kingsbury, 10),	43 27
Manchester, 1st Cong. ch. and so. 40; Daniel Mack, with prev. dona., to const. ANDREW MACK, H. M., 75;	115 00
Nashua, 1st Cong. ch. and so.	95 00
New Ipswich, Cong. ch. and so. m. c.	10 75
Temple, Rev. George Goodyear,	1 00—292 40

Rowley, Cong. ch. and so.	48 47	Grantville, Cong. ch. and so. m. c.	32 22
West Newbury, Cong. ch. and so.		Jamaica Plain, Central Cong. ch. and	
18.55; 2d Cong. ch. and so. 6.70;	25 25—160 82	so. m. c.	29 00
Essex co. South Conf. of Ch's. C. M.		North Weymouth, 1st Cong. ch. and	
Richardson, Tr.		so.	18 70
Beverly, Dane st. ch. and so. m. c.	10 70	Quincy, Evan. Cong. ch. and so. m.	
Lanesville, Cong. ch. and so.	15 00	c. 50; B. C. 11., 200;	230 00
Lynn, 1st Cong. ch. and so. 67.23;		South Braintree, Cong. ch. and so.	8 00
Chestnut st. ch. and so. 6.25; a		Weymouth, Union Cong. ch. and so.	
friend from North ch. 25;	93 48	of Weymouth and Braintree,	206 25
Middleton, Cong. ch. and so.	54 00	West Roxbury, South Evan. ch. and	
Saugus Centre, Cong. ch. and so.,		so. m. c.	25 00—704 87
add'l,	31 43—209 66	Old Colony Auxiliary.	
Franklin co. Aux. Soc. William B.		Lakeville, Mrs. C. L. Ward, 25; a	
Washburn, Tr.		friend, 2;	27 00
Charlemont, 1st Cong. ch. and so.	49 00	Plymouth county.	
Conway, 1st Cong. ch. and so., coll.		Campello, Cong. ch. and so., to consti-	
11.25, m. c. 66.09; to const. Rev.		tute J. W. KINOMAN, H. M.	54 63
H. D. PERRY, H. M.	147 34	East Abington, 3d Cong. ch. and so.	100 00
Whately, Cong. ch. and so., with		Kingston, 2d Cong. ch. and so., special	
prev. dona., to const. GEORGE		coll.	41 00
BROWN, H. M.	40 00—233 34	South Abington, Cong. ch. and so.	38 60—234 28
Hampton county, Aux. Soc. Charles		Worcester co. North.	
Marsh, Tr.		Templeton, Mrs. Lydia Davis,	5 00
Chester Centre, Cong. ch. and so.	10 00	Worcester co. Central Asso'n. E. H.	
Chicopee, 3d Cong. ch. and so.	63 55	Sanford, Tr.	
Holyoke, 2d Cong. ch. and so.	91 73	Boylston, Cong. ch. and so. m. c.	13 61
Palmer, 2d Cong. ch. and so. (of wh.		Holden, Gents' Asso'n, 23.30; Ladies'	
20 from a friend),	27 95	ditto, 30.40; m. c. 13.76;	77 46
Southwick, Cong. ch. and so.	12 25	Leicester, Gents' Asso'n, 243.13; Ladies'	
Springfield, Olivet ch. and so.		ditto, 152.75; m. c. 35.49;	436 37
(special), with previous dona., to		Paxton, Cong. ch. and so., with	
const. IRA MERRILL and H. J. D.		prev. dona., to const. W. B. ROO-	
SCHERMERHORN, H. M., 106.13; A.		ERS, H. M.	30 44
A. Hoker, 1;	107 13	West Rutland, Otis Demond,	10 00
Westfield, 1st Cong. ch. and so. m. c.		Worcester, Cent. ch., Gents' Asso'n,	
61.33; special, 149.80;	216 13	368.60; Ladies' ditto, 323.95; Sa-	
West Springfield, Park st. ch. and so.	9 91—513 70	lem st. ch. and so. 118.31; Plym-	
Hamphshire county, Aux. Soc. S. E.		outh ch. and so. 67.29; Piedmont	
Bridgman, Tr.		ch., a friend, 15; Old South ch.	
Amherst, College ch. and so. 277.03;		and so. 10; a friend, 1;	904 15—1,472 C3
1st Cong. ch. and so. (of wh. from		Worcester co. South Conf. of Ch's.	
L. Sweetser. 50), to const. FLAVEL		William R. Hill, Tr.	
GAYLORD, H. M. 188.04;	465 07	Douglas Centre, 1st Cong. ch. and	
East Hampton, Payson, Cong. ch.		so.	12 00
and so m. c.	78 07	Millbury, Mrs. Asa Hayden,	5 00
Granby, Cong. ch. and so.	3 25	Upton, Cong. ch. and so.	21 90
Hadley, Russell ch. and so. 25.75;		Uxbridge, 1st Evan. Cong. ch. and	
m. c. 3. 2d Cong. ch. and so. 12;	40 75	so.	100 00
Northampton, 1st Cong. ch. and so.		Whitinsville, Cong. ch. and so. m. c.	160 05—298 95
m. c. 65.92; Edwards ditto, m. c.		Special, Dec. 7,	50 00
12.27; Mrs. M. A. Church, 5;	83 19	Cong. ch. and so.	25 67
Southampton, a friend,	10 00	S. W. O.	1 00
South Hadley Falls, a friend,	20 00		
Williamsburg, 1st Cong. ch. and so.,			
special coll.	27 00—727 33		
Middlesex county.			
Cambridge, a friend,	5 00		
Cambridgeport, Stearns Chapel ch.,			
Nov. and Dec. 26.64; Prospect st.			
Cong. ch. and so m. c. 15.70;	42 34		
Dracut, Pawtucket ch. and so.	54 00		
Holliston, Cong. ch. and so.	43 49		
Lowell, John st. ch. and so. 226 41;			
High st. ch. and so. 103.32;	329 73		
Malden, Trin. Cong. ch. and so.,			
balance m. c. coll.	18 74		
Newton, Elliot ch. and so. m. c.	59 51		
North Reading, Cong. ch. and so.	7 00		
Sherborn, 2d Cong. ch. and so.	21 00		
Stoneham, Cong. ch. and so.	4 83		
West Medford, Cong. ch. and so.	13 75		
Wilmington, Cong. ch. and so. 23.17;			
J. Skilton, 5;	23 17—636 56		
Middlesex Union.			
Ayer, Cong. ch. and so. 41.15; Mrs.			
Charlotte A. Spaulding, 50;	91 15		
Fitchburg, Calv. Cong. ch. and so.			
m. c.	15 94		
Littleton, Cong. ch. and so.	75 00		
Pepperell, Cong. ch. and so.	23 75—210 84		
Norfolk county.			
Brookline, Harvard Cong. ch. and			
so. m. c. 36.70; J. L. 10;	46 70		
Canton, E. A. Morse,	100 00		
Dedham, Leonard Alden,	5 00		
East Medway, 1st Cong. ch. and so.			
m. c.	4 00		
		Grantville, Cong. ch. and so. m. c.	32 22
		Jamaica Plain, Central Cong. ch. and	
		so. m. c.	29 00
		North Weymouth, 1st Cong. ch. and	
		so.	18 70
		Quincy, Evan. Cong. ch. and so. m.	
		c. 50; B. C. 11., 200;	230 00
		South Braintree, Cong. ch. and so.	8 00
		Weymouth, Union Cong. ch. and so.	
		of Weymouth and Braintree,	206 25
		West Roxbury, South Evan. ch. and	
		so. m. c.	25 00—704 87
		Old Colony Auxiliary.	
		Lakeville, Mrs. C. L. Ward, 25; a	
		friend, 2;	27 00
		Plymouth county.	
		Campello, Cong. ch. and so., to consti-	
		tute J. W. KINOMAN, H. M.	54 63
		East Abington, 3d Cong. ch. and so.	100 00
		Kingston, 2d Cong. ch. and so., special	
		coll.	41 00
		South Abington, Cong. ch. and so.	38 60—234 28
		Worcester co. North.	
		Templeton, Mrs. Lydia Davis,	5 00
		Worcester co. Central Asso'n. E. H.	
		Sanford, Tr.	
		Boylston, Cong. ch. and so. m. c.	13 61
		Holden, Gents' Asso'n, 23.30; Ladies'	
		ditto, 30.40; m. c. 13.76;	77 46
		Leicester, Gents' Asso'n, 243.13; Ladies'	
		ditto, 152.75; m. c. 35.49;	436 37
		Paxton, Cong. ch. and so., with	
		prev. dona., to const. W. B. ROO-	
		ERS, H. M.	30 44
		West Rutland, Otis Demond,	10 00
		Worcester, Cent. ch., Gents' Asso'n,	
		368.60; Ladies' ditto, 323.95; Sa-	
		lem st. ch. and so. 118.31; Plym-	
		outh ch. and so. 67.29; Piedmont	
		ch., a friend, 15; Old South ch.	
		and so. 10; a friend, 1;	904 15—1,472 C3
		Worcester co. South Conf. of Ch's.	
		William R. Hill, Tr.	
		Douglas Centre, 1st Cong. ch. and	
		so.	12 00
		Millbury, Mrs. Asa Hayden,	5 00
		Upton, Cong. ch. and so.	21 90
		Uxbridge, 1st Evan. Cong. ch. and	
		so.	100 00
		Whitinsville, Cong. ch. and so. m. c.	160 05—298 95
		Special, Dec. 7,	50 00
		Cong. ch. and so.	25 67
		S. W. O.	1 00
			7,978 03
		Legacies.—Boston, Miss Caroline New-	
		man, by H. W. Pickering, Ex'r, 4,092 33	
		Franklin, Miss Sally Fisher, by Pe-	
		ter Adams, Ex'r,	100 00
		New Bedford, George Clark, add'l,	
		by Benjamin Fish, Ex'r,	174 20
		Top-field, Mrs. Mary Taylor, by	
		George R. Lord, Ex'r,	1,365 61
		Worcester, Ichabod Washburn, bal.,	
		by P. C. Bacon et al., Adm'rs, 1,000 00—6,732 14	
			14,710 17
		RHODE ISLAND.	
		Pawtucket, Cong. ch. and so.	225 00
		Providence, Pilgrim Cong. ch. and so.	13 00—238 00
		CONNECTICUT.	
		Fairfield county.	
		Bridgeport, 1st Cong. ch. and so.	66 70
		Green's Farms, Cong. ch. and so.	120 50
		Huntington, Cong. ch. and so., to	
		const. Rev. ALLEN CLARK, H. M.	50 00
		Ridgefield, 1st Cong. ch. and so.	165 30
		Wilton, Cong. ch. and so., balance,	34 00
		Westport, Sangatuck Cong. ch. and	
		so.	24 13—460 63
		Hartford county. E. W. Parsons, Tr.	
		Avon, Cong. ch. and so.	23 35
		Bristol, Ladies' Asso'n,	62 70
		Broad Brook, Cong. ch. and so.	27 29
		East Hartford, Cong. ch. and so.	143 00
		Eufield, North Cong. ch. and so.	33 22
		Farmington, Cong. ch. and so.	
		241.00; m. c. 24.20;	265 25

Glasterbury, Cong. ch. and so. 484; m. c. 70.26;	554 26
Hartford, Asylum Hill Cong. ch. and so. (of wh. from J. L. Chap- man, to const. G. E. ABBOTT, H. M., 100), 645.91; Centre Cong. ch. and so., add'l, 83; Talcott st. Cong. ch. and so. 5;	733 91
Newington, Cong. ch. and so. 97.75; m. c. 45.93; Ladies' Benev. Soci- ety, 75.25;	218 98
Poquonock, Cong. ch. and so.	57 00
Southington, Cong. ch. and so. (of which from T. Higgins, to const. EMMA L. HORTCHKISS, H. M., 100);	276 05
South Windsor, Cong. ch. and so.	36 63
Wethersfield, Cong. ch. and so.	341 75
Windsor, Cong. ch. and so.	88 27
Windsor Locks, Cong. ch. and so.	191 81—3,053 47
Litchfield county. G. C. Woodruff, Tr. New Milford, Cong. ch. and so., to const. Miss EMILY A. THAYER and Miss CHARLOTTE B. BENNETT, H. M.	287 40
Terryville, Cong. ch. and so.	12 00
Warren, 1st Eccl. ch. and so.	78 50—377 90
Middlesex county. John Marvin, Tr. Durham, 1st Cong. ch. and so.	16 21
East Hampton, Union Cong. ch. and so.	4 00
Essex, 1st Cong. ch. and so. (of wh. from Bela Comstock, 10);	35 50
Middleton, 1st Cong. ch. and so. 33.50; J. F. Huber, for Madura, 1; Martha A. Williams, 1;	35 50
Old Saybrook, Cong. ch. and so. m. c.	16 30
Portland, 1st Cong. ch. and so. m. c. 20; Maria White, 12; Maria White, 5;	37 00
Westfield, Cong. ch. and so.	21 50—166 01
New Haven county. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so. m. c.	36 12
Mount Carmel, Cong. ch. and so., special coll.	23 08
New Haven, College st. Cong. ch. and so., to const. SAMUEL LLOYD and Mrs. C. F. LOCKWOOD, H. M., 228.73; Centre ch. and so. 100; 1st Cong. ch. and so. 899.65; m. c. 20.85; North ch., two friends, 20; m. c. 5.90; Lucy Starr, 15; Ch. of the Redeemer, a friend, 40; a friend, 3;	831 13
Waterbury, 2d Cong. ch. and so. 237.07; 1st Cong. ch. and so. (of wh. 7.82 m. c.), 22.57;	259 64
West Haven, Cong. ch. and so. m. c.	7 50—1,162 47
New London county. C. Butler and L. A. Hyde, Trs.	
Bozrahville, Cong. ch. and so.	3 00
Colchester, 1st Cong. ch. and so.	223 99
Fitchville, F. Raymond,	10 00
Hanover, Cong. ch. and so.	20 00
Jewett City, Cong. ch. and so., with prev. dona., to const. HENRY T CROSBY, H. M.	64 90
New London, 1st Cong. ch. and so. m. c. 103.65; a friend, with prev. dona., to const. R. H. CHAPPELL, Miss EMMA DOUGLAS, CHARLES H. HAND, and COLBY C. CHAPPELL, H. M., 200;	303 65
Norwich, 1st Cong. ch. and so. m. c. 23.85; Broadway ch. and so., add'l, 27; m. c. 40.42;	91 27
Old Lyme, Cong. ch. and so.	45 34—762 15
Tolland county. E. C. Chapman, Tr. Gilead, Gents' Ass'n, 41.05; Ladies' ditto, 29.10;	70 15
Mansfield, Cong. ch. and so.	50 31
Mansfield Centre, 1st Cong. ch. and so.	140 00—260 46
Windham county. Rev. H. F. Hyde, Tr.	
Central Village, Cong. ch. and so.	12 00
	6,255 09

Legacies.—Farmington, Abigail Clark, by P. F. Williams, Ex'r,	51 75
	6,306 84

NEW YORK.

Baiting Hollow, Cong. ch. and so. m. c.	10 00
Binghamton, E. M. Noyes,	25
Brooklyn, Puritan ch. and so. 80; South Cong. ch. and so., add'l, 106.55; E. A. Bigelow, 1;	187 55
Cambria, Cong. ch. and so. 42.92; District No. 5, 8.03, to const. Rev. HENRY P. BAKE, II. M.	51 00
Crown Point, Mrs. A. P. Harwood, to const. ALLEN P. HARWOOD, H. M.	100 00
Danby, Mrs. H. C. Miller,	1 00
Delhi, Zeruiah Dennis,	2 00
East Bloomfield, Cong. ch. and so.	91 72
Fairport, Cong. ch. and so.	100 00
Gaines, 1st Cong. ch. and so.	34 85
Gloversville, Cong. ch. and so.	50 00
Groton, S. A. Barrows,	10 00
Hancock, 1st Cong. ch. and so.	30 00
Madison, Cong. ch. and so.	11 00
New York, Broadway Tabernacle ch. and so. 1,202.26; H. T. Morgan, 100; a friend, 100;	1,402 26
Northport, James Brush,	5 00
Pekin, Abigail Peck,	15 00
Penn Yan, W. Wines Taylor,	5 00
Pulaski, Cong. ch. and so.	11 66
Sinclairville, Cong. ch. and so.	13 23
Smyrna, Dixon Brothers,	10 00
Syracuse, Plymouth ch. and so.	76 50
Union Falls, Francis E. Duncan,	20 00—2,283 02

Legacies.—Morrisania, E. Withington, by Trustees,	40 00
Watertown, Milton Clark, add'l, by J. C. Knowlton, Ex'r,	1,200 00—1,240 00
	3,478 02

NEW JERSEY.

Bricksburg, Presb. ch. m. c.	12 11
Elizabeth, W. Williams,	9 50
Jersey City, 1st Cong. ch. and so.	79 06
South Orange, Rev. J. H. Worcester, Jr.	25 00—125 67

PENNSYLVANIA.

Audenried, Welsh Cong. ch. and so.	13 15
Brownsville, Com. on Missions Presb. Synod, Cumb. Presb. ch., Rev. J. H. Coulter, Tr.	100 00
Honesdale, Isaac P. Foster,	4 00
Le Royville, Cong. ch. and so.	15 50
Meadville, Ruth K. Gould,	1 00
Philadelphia, Miss K. M. Linnard, 30; Central Cong. ch., a friend, 20;	50 00
Pittston, Welsh Cong. ch. and so.	10 00—198 65

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. m. c.	32 94
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VIRGINIA.

Herndon, Cong. ch. and so. m. c.	2 10
Rockingham County, Cash,	10 00—12 10

WEST VIRGINIA.

Huntington, Cong. ch. and so.	6 00
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TENNESSEE.

Memphis, Beulah Tatum, for "Morn- ing Star,"	1 00
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OHIO.

Cincinnati, 1st Ortho. Cong. ch. and so.	308 86
Cleveland, Euclid Ave. Cong. ch. and so.	134 19
Conneaut, Cong. ch. and so.	25 00
Evansport, Mrs. H. C. Southworth,	5 00
Hampden, Cong. ch. and so.	3 00
Harmar, Cong. ch. and so.	261 68
Mansfield, Susan M. Sturges,	4 25
Marietta, Cong. ch. and so.	60 00
Marysville, Cong. ch. and so.	6 96
Milan, Presb. church,	86 00
Paddy's Run, Cong. ch. and so.	63 20
Rochester, Cong. ch. and so.	6 00

Salem, D. A. Allen,	10 00
Twinburgh, Cong. ch. and so.	41 00
Vermillion, Cong. ch. and so.	5 10
Wakeman, 2d Cong. ch. and so.	34 50
Wellington, 1st Cong. ch. and so.	19 10
West Farmington, Cong. ch. and so.	9 43
Wheelerburgh, Rev. I. M. Preston,	5 00
Youngstown, Rev. John McCutchan,	6 00—1,092 27

<i>Legacies.</i> — Wellington, Amos Adams, add'l,	265 63
	1,357 90

INDIANA.

Bloomington, E. Ballantine,	4 00
Indianapolis, Mrs. M. E. Edson,	4 00—8 00

ILLINOIS.

Bowensburg, Mrs. E. B. Spencer,	10 00
Canton, 1st Cong. ch. and so.	77 25
Chicago, Ninth Presb. ch. 8; Society of Inquiry, 1.62; Rev. E. W. Clark, 10; E. Rathbun, 10;	29 62
Creston, Cong. ch. and so.	10 00
Lamolle, Cong. ch. and so.	9 73
Marshall, Cong. ch. and so.	10 00
Millington, Mrs. D. W. Jackson,	4 00
Onarga, Cong. ch. and so.	16 15
Ottawa, Cong. ch. and so.	8 90
Plainfield, Cong. ch. and so. add'l,	5 00
Rockton, Cong. ch. and so.	12 16
Roscoe, Cong. ch. and so.	9 00—201 81

MICHIGAN.

Adrian, a Quaker lady,	1 00
Almont, Cong. ch. and so.	10 00
Detroit, 1st Cong. ch. and so., add'l,	166 00
Dexter, Dennis Warner,	5 00
Dowagiac, Cong. ch. and so.	5 00
East Johnstown, Cong. ch. and so.	2 05
Lodi, Eli Benton,	20 00
Manistee, Cong. ch. and so.	18 50
Nankin and Livonia, 1st Cong. ch. and so.	6 00
Northport, Cong. ch. and so.	9 00
Owosso, 1st Cong. ch. and so., to constitute Rev. D. W. SHARTS, II. M.	50 70
Penfield, Cong. ch. and so.	7 15
Richland, 1st Presb. ch. m. c.	2 75
Three Oaks, Cong. ch. and so.	8 00
Wayne, Mrs. A. Armstrong,	5 00—316 75

MISSOURI.

Greenwood, Cong. ch. and so.	4 25
Hannibal, Rev. Walter Follett,	4 00
Ironton, J. Markham, 5; E. May, 1;	6 00
St. Louis, Pilgrim Cong. ch. and so., add'l,	65 10—79 35

MINNESOTA.

Afton, 1st Cong. ch. and so. m. c.	10 00
Austin, Union Cong. ch. and so.	32 32
Cottage Grove, 1st Cong. ch. and so.	28 20
East Minneapolis, Cong. ch. and so.	17 43
Faribault, Plymouth ch. and so., to const. W. H. STEVENS, II. M.	166 88
Mantorville, Cong. ch. and so.	11 16
Marine Mills, 1st Cong. ch. and so.	2 70
Minneapolis, Plymouth Cong. ch. and so. 24.61; Vine st. Cong. ch. and so. 6.46;	81 10
Northfield, Cong. ch. and so., to const. W. H. NORRON, II. M.	150 50
Rushford, Cong. ch. and so.	5 00
St. Cloud, 1st Cong. ch. and so.	11 80
Waseca, Cong. ch. and so.	8 00
Winona, 1st Cong. ch. and so.	29 83—505 42

IOWA.

Chester, Cong. ch. and so.	22 07
Clear Lake, Rev. A. S. Allen,	5 00
Des Moines, Plymouth Cong. ch. and so.	60 00
DeWitt, Cong. ch. and so.	22 00
Dunlop, Cong. ch. and so.	7 75
Eldora, 1st Cong. ch. and so.	16 05
Earlville, Cong. ch. and so.	5 10
Garnaville, Benjamin Sackett,	4 00
Iowa City, Welsh Cong. ch. and so.	17 40
Le Claire, Cong. ch. and so.	2 00

Manchester, Cong. ch. and so.	40 75
Montour, Cong. ch. and so.	17 70
Mount Pleasant, Cong. ch. and so.	6 35
Newton, Cong. ch. and so.	24 00
Osage, Cong. ch. and so.	35 00
Ottumwa, a friend,	5 00
Sibley, Cong. ch. and so.	3 10—293 27

WISCONSIN.

Baraboo, Cong. ch. and so.	20 00
Black, Cong. ch. and so.	10 00
Clinton, W. Bruce,	1 00
Delavan, Cong. ch. and so.	93 73
Elkhorn, Cong. ch. and so.	10 26
Fort Atkinson, Cong. ch. and so.	41 55
Fort Howard, Cong. ch. and so.	30 00
Grand Rapids, Cong. ch. and so.	21 00
Green Bay, W. T. Richardson,	25 00
Hartford, 1st Cong. ch. and so.	13 85
Holicon, G. Jones,	2 00
Janesville, Cong. ch. and so.	48 60
Lake Mills, Cong. ch. and so.	11 50
Leeds, Cong. ch. and so.	5 24
Mazomanie, Cong. ch. and so.	10 00
Milwaukee, Spring st. Cong. ch. and so. 41.81; Hanover st. Cong. ch. and so. 16.59;	58 31
New Lisbon, Presb. church,	31 00
Oak Grove, Cong. ch. and so.	4 25
Ontario, O. H. Willard,	3 00
Plymouth, Cong. ch. and so.	10 80
Prescott, Cong. ch. and so.	7 00
Princeton, Cong. ch. and so.	4 00
Racine, 1st Presb. ch. m. c.	30 74
Sharon, Cong. ch. and so.	10 75
Sheboygan, 1st Cong. ch. and so.	27 23
Shopiere, Cong. ch. and so.	35 15
Tonah, Cong. ch. and so.	8 60
West Salem, Cong. ch. and so.	24 00
Windsor, Cong. ch. and so.	23 00—621 61

KANSAS.

Fort Scott, 1st Cong. ch. and so.	7 65
Grasshopper Falls, 1st Cong. ch. and so.	10 40
Junction City, Rev. I. Jacobus,	10 00
Peace, Cong. ch. and so.	10 00
Osawatomie, Cong. ch. and so.	4 00
Wyandotte, Cong. ch. and so.	17 00—59 05

NEBRASKA.

Lone Tree, Cong. ch. and so.	5 45
Milford, Cong. ch. and so.	11 00
Omaha, a friend,	5 00
Silver Creek, Cong. ch. and so.	5 00
Steele City, Cong. ch. and so. m. c.	5 00—31 45

OREGON.

The Dalles, a friend to Missions,	5 00
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CALIFORNIA.

Oakland, 2d Cong. ch. and so.	7 66
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COLORADO TERRITORY.

Denver, JAMES H. LEARNED, with prev. dona., to const. himself II. M.	80 00
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DAKOTA TERRITORY.

Ascension ch. collections,	5 60
Good Will ch. " "	7 64—13 24

CANADA.

Province of Quebec, —	
Rodgersville, Rev. John Logie,	5 45
Sherbrooke, T. S. Morey,	5 00—10 45

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Tientsin, Rev. W. M. Hall,	5 00
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MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. B. E. Bates, Boston, *Treasurer.*

For Zulu Mission,	2,982 00
" Mission to European Turkey,	363 00
" Mission to Western Turkey,	7,115 00
" Mission to Central Turkey,	2,252 00
" Mission to Eastern Turkey,	4,131 00
" Mahratta Mission,	3,206 00

For Madura Mission,	2,641 00
" Ceylon Mission,	2,324 00
" Foochow Mission,	1,830 00
" North China Mission,	631 00
" Mission to Japan,	1,606 00
" Dakota Mission,	900 00
" Mission to Spain,	550 00
" Mission to Mexico,	300 00—80,531 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Central s. s. 25; Cumberland, Cong. s. s. 13; Strong, Cong. s. s., for Madura, 30; Waterford, Cong. s. s. 6.75;	84 75
NEW HAMPSHIRE.—Bristol, —, for the Abbott Mission School, Ahm'dnuggur, 25; Campton, Cong. s. s. 57; Peterboro, Cong. s. s. 14.53;	95 83
VERMONT.—Ludlow, Willie I. Russell, 32c.; West Westminster, Cong. s. s. 5;	5 32
MASSACHUSETTS.—Byfield, Cong. s. s., for Madura, 17.30; Kowley, Cong. s. s., for teacher in North China, 5; Royalston, Cong. s. s., for student in Harpoot Seminary, 30;	52 35
RHODE ISLAND.—Providence, Charles st. Cong. s. s., for school in China,	60 00
CONNECTICUT.—Berlin, 2d Cong. s. s. 1.50; Bloomfield, Cong. s. s. 23; Colchester, 1st Cong. s. s. 43.61;	68 01
NEW YORK.—Norwich, Cong. s. s.	25 00
PENNSYLVANIA.—Blairsville, Colored s. s.	4 10
MARYLAND.—Baltimore, Cong. s. s., for support of Sadie,	25 00
OHIO.—Portsmouth, Presb. s. s. 185; Springfield, Cong. s. s. 5; Wakeunan, 2d Cong. s. s. 22.20;	212 20
ILLINOIS.—Chicago, a s. s. class, for pupil in North China, 20; Geneseo, 1st Cong. s. s. 45.22; Joy Prairie, Cong. s. s., for support of a boy in Mrs. Fairbank's school, 21; Lombard, Mamie, 50c.; Princeton, Cong. s. s. 9;	95 72
MINNESOTA.—Waseca, Children's Grange,	20
IOWA.—Davenport, German Cong. s. s. 6; Grinnell, Cong. s. s. 4.50;	10 50
	<hr/> 740 38

Donations received in December,	\$54,51 51
Legacies " " "	13,308 82
	<hr/> \$68,160 33

Total, from Sept. 1st to December 31st, 1873, \$130,332 00

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Norridgewock, Cong. ch. and so. m. c.	3 00
South Berwick, Cong. ch. and sn.	25 00
South Freeport, Cong. ch. and so.	16 76
Waterford, Cong. ch. and so.	20 25—65 01

NEW HAMPSHIRE.

Bristol, a well wisher,	20 00
Concord, a friend for Mexico,	5 00
Gilsum, H. M. F.	5 00
Manchester, 1st Cong. ch. and so. 41;	
Daniel Mack, 25;	66 00
Meriden, Cong. ch. and so.	12 00
Nelson, Cong. ch. and so.	5 25
Temple, Rev. Geo. Gonyear,	1 00
Wakefield, Rev. S. Clark,	5 00—119 25

VERMONT.

Georgia, L. M. Gilbert,	1 00
Jericho Centre, Cong. ch. and so.	15 25
Newbury, Cong. ch. and so. m. c. for Dec.	30 00
Pittsford, Cong. ch. and so.	25 00
Springfield Cong. ch. by M. B. and J. R. H.	4 15—75 40

MASSACHUSETTS.

Amherst, college ch.	4 00
Audover, George Ripley,	50 00
Boston, Union ch. and so.	41 46

Brighton, a friend,	5 00
Cambridge, Shepard Cong. ch. and so.	143 00
Concord, Trinity Cong. ch. and so.	18 85
Conway, Cong. ch. and so.	12 53
Dedham, Leonard Alden,	5 00
East Falmouth, Cong. ch. and so.	24 00
Fall River, a friend,	10 00
Hadley, 1st Cong. ch. and so.	50 46
Holliston, Rev. G. M. Adams and Wife,	45 00
Lawrence, Eliot Cong. ch. and so.	20 77
Leicester, Cong. ch. and so.	38 21
Liucolin, a Christmas gift,	2 10
Middlefield, Cong. ch. and so., special,	111 39
Northampton, 1st Cong. ch. and so.,	
122.62; Edwards do. 58.44;	181 06
North Brookfield, 1st Cong. ch. and so.	75 10
Norton, Trin. Cong. ch. and so.	76 35
Pepperell, Cong. ch. and so.	2 00
Salem, South ch. and so., special, 150;	
Tabernacle ch. and so. 46.33;	196 83
Saxtonville, Cong. ch. and so.	9 10
Sharon, Cong. ch. and so.	3 24
So. Weymouth, 2d Cong. ch. and so.,	
with prev. dona. to const. Mrs. J. E.	
French, H. M., 25; Union Cong.	
ch. and so. 19.50;	44 50
Sudbury, A. B. Richardson,	1 10
Springfield, North ch. and so.	25 61
Sturbridge, Cong. ch. and so., addl.	1 00
Williamstown, a friend,	5 00
Wilmington, J. Skiltou,	10 00
Winchester, Cong. ch. and so.	33 00
Worcester, Union ch. and so. 219.37;	
Salem st. ch. and so. 38.54; Pied-	
mont ch. a friend, 15;	272 91
— a friend,	25 00—1,542 82

CONNECTICUT.

Bristol, Ladies' Association,	2 00
Glastenbury, Frederick Wells, by Rev.	
A. S. Chesbrough,	100 00
Naugatuck, Cong. ch. and so.	45 00
New Haven, 3d Cong. ch. and so.	
58.75; a friend, 3;	61 75
Norwich, 1st Cong. ch. and so. to	
const. Wm R. Potter, H. M. 94.53;	
Broadway ch. and so 58.31;	152 84
Poquonock, Cong. ch. and so.	10 10
South Coventry, 1st Cong. ch. and so.	8 00
South Windsor, 1st Cong. ch. and so.	29 30
West Woodstock, Cong. ch. and so.	8 31—417 20

NEW YORK.

Bethel, Welsh Cong. ch. and so.	10 08
Brooklyn, Mrs. M. B. McLaury, for	
Monterey,	5 00
Penn Yan, Young Ladies' Mex. Mis. So.	35 00
Phepls, Mrs. Wm. H. Jackson,	3 00
Remsen, Welsh Cong. ch. and so.	
21.13; Rev. Morris Roberts, 5;	26 13
— Tw'n friends,	10 00—89 21

NEW JERSEY.

Montclair, 1st Cong. ch. and so. of	
which from Saul. Holmes to const.	
S. J. Holmes, H. M.	145 35

OHIO.

Twinsburgh, Cong. ch. and so.	12 00
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MINNESOTA.

Cottage Grove, 1st Cong. ch. and so.	5 65
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WISCONSIN.

Janesville, Cong. ch. and so.	10 78
Milwaukee, Spring st. Cong. ch. and so.	31 00
River Falls, Cong. ch. and so.	19 75—61 53

CANADA.

Eaton, S. A. Hurd,	4 40
Danville, Rev. A. J. Parker, 4.36;	
Mrs. P. Campbell, 1.09, for Mexico;	
Mr. and Mrs. J. L. Goodhue, 15;	20 45—24 85

Received in December, \$2,557 67

Total for Nominally Christian Lands, from Sept. 1st to December 31st, 1873, \$6,396 45

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Missionary Herald

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